THE CHURCHMAN.

THE CHURCH OF THE LIVING GOD, THE PILLAR AND GROUND OF THE TRUTH.—1 Tim. iii. 15.

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From the Christian Watchman.

Baptism.

There is a charm
Around baptismal waters; and the scene,
Inwrought with holiest feeling, will remain
The mind's reposing spot, through years of change,
Where Christ's disciples in his foot-prints find
The richest of his favor. As the dove
From open'd heaven came down, when Jesus shared
The choicest tokens of his Father's love;
So there are points in pilgrimage of those
Who seek the path he trod, where heaven's own joy
Seems kindling for a season, 'neath the skies.
Such is the scene of baptism. I have stood
On the green margin of the rippling stream,
At summer's sunny noon, when every breeze
Was rich in odors, and the melody
Of nature's music; while the glowing heavens
Smiled on the beauty of seclusion's home,
And call'd the throng to gratitude and prayer.
O'er the same quiet waters, wintry winds
Have rudely swept, while icy fragments rush'd
Upon its ruffled bosom, and the storm
Gloomed, dense and dark, around warm, bounding hearts,
That gather'd for obedience.
On the sand
Of the lake's lovely border, I have watch'd
The miniature of ocean gently break
In glittering waves round the receding forms,
Whose voice in glad solemnity, subdued
To sweetness on its undulating way,
Seem'd, in the distance, like the hallow'd tones
That burst from purer lips, o'er Jordan's flood.
Where the wild ocean-billows beat and foam
Far on the verge of vision, with the roar
Of the white breakers mellow'd to a soft
And mild accompaniment of nearer sounds,
A busy town its sabbath hour renew'd.
The verdant drapery of accustom'd scenes
Was absent, and the holy rite of God,
Invested with association's charm
No more, all simple in itself, stood forth,
The same delightful, soul-inspiriting,
And blessed privilege of obedient faith.
E'en earthly tabernacles do not bar
'Much water,' where the deep baptistery calls
Believers to obey.
There is a grace
From nature's countenance, yet doth she yield
Her loveliness, a holier charm to gain.
Buried with Christ—there is enthusiasm,
But just and holy, and approved of heaven,
In the rich sentiment. The ready heart
Turns to a duty, so replete with joy,
And loves to linger on those banquet hours,
When heaven bestowed a portion of itself,
Rare earnest of the better feast above.

THE CHURCHMAN.

From Jeremy Taylor's Works.

A FORM OF ADMINISTRATION OF THE HOLY SACRAMENT OF BAPTISM.

Pure water provided, and put into the fount, or into a lavatory of silver, or some other clean vessel, fit and decent for this sacred action, the Minister, being vested in an ecclesiastical habit, shall begin with this exhortation.

Dearly Beloved Brethren—Forasmuch as from our first parents we derive nothing but flesh and corruption, and that "flesh and blood cannot inherit the kingdom of heaven;" it is necessary that every man who is reckoned in Adam, should be also reckoned in Christ; that every one who is born of the flesh, be also born again, and born of the Spirit; that every son of man by nature may become the son of God by adoption, be incorporated into Christ, entitled to the promises, and become heir of heaven by grace and faith in Jesus Christ; and that this cannot be done but by being admitted to the covenant of grace in baptism; our blessed Saviour saying, that "except a man be born again of water and of the Spirit, he cannot enter into the kingdom of God," let us humbly and devoutly pray unto God, in the name of our Lord Jesus Christ, that he will be pleased to send down his Holy Spirit upon these waters of baptism, that they may become to this infant [all that shall be washed in them] a laver of regeneration, and a well of water springing up to life eternal: and that this infant may be admitted to the covenant of grace and pardon, of mercy and holiness, receiving from grace what by nature *he* cannot have, that being baptized in water to the remission of sins, *he* may all *his* life walk in this covenant of grace and holiness, as a lively member of the holy Church, which is the mystical body of Christ our head.

Let us pray.

I.

O Almighty and eternal God, Father of men and angels, Lord of heaven and earth, whose Spirit moving upon the waters at the beginning of the world, produced every living and every moving creature; thou by the flood of waters didst wash away the iniquity of the old world, and by preserving to thyself a generation of holy persons, whom thou didst bring up from those waters, didst consign to us a type of regeneration: look, O Lord, graciously upon the face of thy Church, and multiply in her thy regenerations, and the new births of thy Spirit. With the abundance of thy grace make thy holy city to rejoice, and still open this holy fountain of baptism, for the reformation and sanctification of all the nations of the world; that thy blessed Spirit sanctifying these waters, a new and heavenly offspring may hence arise, full of health and light; that human nature which was made after thy own image, being reformed and restored to the honor of its first beginning, may be cleansed from all the impure adherences of sin, preserved from the dominion of it, and rescued from all its sad effects; that what shall be so born in the womb of the Church, may dwell in the house of God, and reign with thee for ever in the inheritance of our blessed Lord and Saviour Jesus. Amen.

II.

Our blessed Lord and Saviour Jesus, who was baptized of John in Jordan, who walked upon the waters, who converted water into wine, who out of his precious side shed forth blood and water, the two sacraments of life, unto his holy Church, and commanded his disciples to "teach all nations, baptizing them with water in the name of the Father, of the Son, and of the Holy Ghost;" he bless and sanctify by his Holy Spirit this water, that it may be instrumental and effective of grace, of pardon, and sanctification: hear us, O most gracious God, that whosoever shall be baptized in this water may be renewed by thy grace, justified by thy mercy, sanctified by thy Spirit, preserved by thy providence, and guided by thy word; that in this water springing from the paradise of God, the soul (or souls) presented unto thee may be cleansed and purified, and that there may be added to thy Church daily such as shall be saved in the day of thy glorious appearing, O blessed Lord and Saviour Jesus. Amen.

Then the minister and people arising from their knees, the following gospel shall be read,

Hear the words of the holy gospel written by St. Matthew, in the third chapter, &c.

Verse 13 to 17, inclusively.

"Then cometh Jesus from Galilee to Jordan unto John, to be baptized of him. But John forbade him, saying, I have need to be baptized of thee, and comest thou to me? And Jesus answering said unto him, Suffer it to be so now; for thus it becometh us to fulfil all righteousness. Then he suffered him. And Jesus, when he was baptized, went up straightway out of the water, and lo, the heavens were opened unto him, and he saw the Spirit of God descending like a dove, and lighting upon him. And lo, a voice from heaven saying, This is my beloved Son, in whom I am well pleased."

Hear likewise what St. Mark writeth in his tenth chapter.

Verse 13 and 16, inclusively.

The Jews "brought children," to Christ "that he should touch them, and his disciples rebuked those that brought them. But when Jesus saw it he was much displeased, and said unto them, Suffer the little children to come unto me, and forbid them not, for of such is the kingdom of God. Verily I say unto you, whosoever shall not receive the kingdom of God as a little child, he shall not enter therein. And he took them up in his arms, put his hands upon them, and blessed them."

Friends,—In these gospels you see the actions and hear the words of our blessed Saviour: how he commanded little children to be brought unto him, how he rebuked those that would have kept them away, how readily he blessed them, how kindly he embraced them, how he pronounced them capable of, and entitled to, the kingdom of God: how he commanded us to receive the kingdom as infants received it, and affirmed that we can no way receive it but by being like them; you know also, that although Christ commanded them to be brought unto him, there is no ordinary and appointed way for infants to come to Christ, and no way possible for them to be brought to Christ, but by this new birth and regeneration in the laver of baptism; you see also by the example and words of our blessed Lord himself, that even the most innocent persons ought to be baptized; for he himself who knew no sin, was yet baptized in the baptism of repentance, and so to do was the fulfilling of righteousness; we may therefore easily perceive that the innocence of infants, and their freedom from actual sin, cannot excuse them from baptism. And if we remember that although our blessed Saviour required faith of them who came to be healed of their diseases, yet by the faith of others, who came in behalf of such as could not be brought, or could not come, the sick person was healed; we are sufficiently instructed, that although infants have no more actual faith than they have actual sin, yet the faith of others can be, and is, by the usual and revealed method of the divine mercy, as well imputed to them, to the purposes of grace and life, as the sin of Adam can be imputed to the purposes of death; that "as in Adam all die, so in Christ all should be made alive:" we may therefore, from these certain evidences, conclude that God alloweth in you this obedience and charity, in bringing this child to Christ, to receive all blessings of which he is capable, and a title to the promises and adoption to be the child of God, a sanctification by the Spirit, a designation to the service of Christ, and putting him into the order of eternal life. Therefore, (as circumcision was the seal of the righteousness of faith, and yet ministered to infants eight days old, and commanded so severely, that God said, The uncircumcised child, whose flesh is not circumcised, that soul shall be cut off from his people: so baptism, which is now the seal of the same faith and the same righteousness, and a figure like unto the former, is to be administered to infants, although they have no more actual faith than the children of the Israelites had; our blessed Saviour having made baptism as necessary in the New Testament, as circumcision in the Old. For because little children can receive the kingdom of God, and in infants there is no incapacity of receiving the mercies of God, the adoption to be children of God, a title to the promises, the covenant of repentance, and a right to pardon; whosoever shall deny to baptize infants when he is justly required, is sacrilegious and uncharitable. Since, therefore, the Church of God hath so great, so clear, so indubitable a warrant to baptize infants, and, therefore, did always practise it,) let us humbly and charitably give thanks to God for his great mercies unto us all, and, with meekness and love, recommend this child to the grace of God.

Let us pray.

III.

O Almighty and eternal God, who hast redeemed us from sin and shame, from the gates of hell and the sting of death, and from ignorance and darkness, by thy holy Son, who is that light which lighteneth every man that cometh into the world; we praise and glorify thy name that thou hast called us to the knowledge of thy will, and the love of thy name, and the service of thy majesty, which is perfect freedom, the freedom of the sons of God.

IV.

As thou hast dealt graciously with us, so deal with this infant whom we humbly bring and offer to our blessed Saviour Jesus, that he should receive *him*, and bless *him* with the blessings of an everlasting love. Receive *him*, O most gracious Lord, who is thy child by creation, make *him* thine also by adoption into thy covenant of grace and favor; let *him* be consigned with thy sacrament, be admitted into Christ's kingdom, enter into his warfare, believe his doctrine, labor and hope for his promises, that this child, witnessing here a good confession, may have *his* understanding for ever brought unto the obedience, *his* affections to the love, and all *his* faculties to the service of Christ; and after *he* hath served thee in *his* generation, *he* may receive *his* part and portion in thy glory, through Jesus Christ our Lord.

Then arising from their knees, the Minister shall say unto the Godfathers and Godmothers, as followeth.

"Well-beloved friends, you have brought this child to be presented unto Christ as a servant of his laws, and a disciple of his doctrine; ye have prayed that God would receive *him*, and give *him* a portion in the Gospel and kingdom of his Son; ye have heard what promises God hath made on his part, and ye believe and know all "his words are yea and amen," and not one tittle of them shall pass unaccomplished; now therefore, because it is a covenant of grace and favor on God's part, and of faith and obedience on ours, though God prevents us with his grace, and begins to do for us before we can do any thing for him,—yet you, under whose power this child is, and by whose faith and charity this child comes to Christ in holy baptism, must also, on *his* behalf, promise that *he* will forsake the devil and all his wicked works, that *he* will faithfully believe Christ's holy Gospel, and dutifully keep all Christ's commandments.

Minister. Dost thou abjure, and renounce, and promise to forsake the devil and all his wicked works, not to listen to his temptations, not to be led by the flesh, by the vain powers of the world, by carnal or covetous desires, but thou wilt be the servant of the Lord Jesus.

Answer. I forsake them all, and will be a servant of Jesus.

Minister. Dost thou believe in God the Father Almighty, Maker of heaven and earth? And in Jesus Christ, his only-begotten Son, our Lord? And that he was conceived by the Holy Ghost; born of the Virgin Mary; that he suffered under Pontius Pilate, was crucified, dead, and buried; that he went down into hell, and also did rise again the third day; that he ascended into heaven, and sitteth at the right hand of God the Father Almighty; and from thence he shall come again, at the end of the world, to judge the quick and the dead? And dost thou believe in the Holy Ghost; the holy Catholic Church; the communion of saints; the remission of sins; the resurrection of the flesh; and everlasting life after death?

Answer. All this I will profess and steadfastly believe.

Minister. Wilt thou be baptized into this faith?

Answer. That is my desire.

Let us pray.

O Almighty God, who hast given the promise of thy Spirit to us and to our children, even to as many as the Lord our God shall call; give thy Holy Spirit to this infant, that the evil spirits of darkness may not take thy portion from thee, nor hurt the body, nor deceive the understanding, nor corrupt the will, nor tempt the affections of this infant: but that thy Spirit, who bloweth where it listeth, and no man knows whence he cometh nor whither he goeth, may be in this child as the seed of God springing up to life eternal; that the kingdom of God which is within, and cometh not with observation, may early rule and conduct this infant, prevent the folly of *his* childhood from growing up to sins in *his* youth, and may work strongly in *him* when *his* weakness, *his* ignorances, and temptations, are most powerful to prevail upon *him*; that from *his* cradle to *his* grave, *he* may be guided by the Spirit of God, in the paths of the Divine commandments. Admit *him*, O God, into the bosom of thy Church, into the arms of thy mercy, into a right of the promises, into the service of Christ, into the communion of saints; and give *him* power to become the Son of God, that being buried with Christ in baptism, *he* may also rise with him through the faith of the operation of God, through the same our blessed Lord and Saviour Jesus Christ. Amen.

Then the Minister of the sacrament shall take the child in his arms, and ask the name.

Then naming the child aloud, he shall dip the head, or face, or body, of the child in the water, saying,

N. I baptize thee in the name of the Father, and of the Son, and of the Holy Ghost.

Dipping the head, at the naming of the holy Trinity.

If the child be weak, or any other great cause intervene, it may suffice, instead of dipping, to sprinkle water on the face, using the same form of words.

Then shall the Priest make the sign of the cross upon the child's forehead, saying.

"We sign this child with the sign of the cross, and enrol *him* a soldier under the banner of Christ, to signify, and, as a ceremony, to represent that the duty of this and all baptized persons is manfully to fight under the banner of Christ against the flesh, the world, and the devil, all the days of their life; and by the power which Christ our blessed Lord, who hath the key of David, hath given unto me, I admit this child into the communion of saints, into the bosom of the visible Church, the kingdom of grace, and the title to the promises evangelical, and the hopes of glory."

Our blessed Lord and Saviour Jesus, who, when he had overcome the sharpness of death, did open the kingdom of heaven to all believers, and gave unto his Church the keys of the kingdom, that his ministers might let into it all that come to him; he of his infinite goodness and truth make good his gracious promises upon this infant, that what we do on earth according to his will, he may confirm in heaven by his Spirit and by his word, to the glory of the blessed and undivided Trinity, God the Father, Son, and Holy Ghost. Amen.

Then shall the Minister add this invitation.

Seeing now, dearly beloved, that this infant hath received holy baptism, and is washed in the laver of regeneration, admitted into the bosom of the Church, into the covenant of faith and repentance, pardon and holiness; let us give thanks to God for these graces, and pray that this child may lead *his* life according to the present undertaking.

V.

We give thee thanks and praise, O heavenly and most gracious Father, that it hath pleased thee to call this child to thy holy baptism, to renew *him* with thy Holy Spirit, to admit *him* into the church, to adopt *him* for thy child, and receive *him* unto the profession of thy faith: and we humbly beseech thee to grant unto *him* thy grace, to accompany *him* all the days of *his* life, that *he* may hold fast the profession of *his* faith, making his calling and election sure; that *his* body being washed in pure water, and *he* tasting of the heavenly gift, being made partaker of the Holy Ghost, and sprinkled in *his* heart from an evil conscience, *he* may follow thee in the regeneration, and after the end of this life, *he* may for ever be with them who have washed their robes and made them white in the blood of the Lamb. Grant this, O God our Father, through Jesus Christ our blessed Saviour and Redeemer.

VI.

O most holy, most gracious Saviour Jesus, who lovest thy Church, and hast given thyself for it, that thou mayest sanctify and cleanse it with the washing of water in the word; do thou with thy Holy Spirit enlighten, and with thy word instruct the understanding of this child, that *he* may live by faith, and may receive the secrets of thy kingdom, and know thy will, and obey thy laws, and promote thy glory.

VII.

O God, be thou *his* Father for ever, Christ *his* elder Brother and *his* Lord; the Church *his* mother; let the body of Christ be *his* food, the blood of Christ *his* drink, and the Spirit the earnest of *his* inheritance. Let faith be *his* learning, religion *his* employment, *his* whole life be spiritual, heaven the object of *his* hopes, and the end of *his* labors, let *him* be thy servant in the kingdom of grace, and thy son in the kingdom of glory, through Jesus Christ our Lord. Amen.

Then shall the Priest add this blessing.

Our blessed Lord God, the Father of men and angels, who hath sent forth his angels ministers, appointing them to minister to the good of them who shall be heirs of salvation,—he of his mercy and goodness send his holy angel to be the guardian of this child, and keep *him* from the danger and violence of fire and water, of falls and sad accidents, from evil tongues and evil eyes, from witchcraft and all impressions of the spirits of darkness, from convulsions and rickets, from madness and stupidity, from folly and evil principles, from bad examples and from evil teachers, from crookedness and deformity, from the mutilation of a member or the loss of sense, from being useless and unprofitable, from being impious, harsh-natured, and unreasonable; and make *him* a wise, useful, and a holy person beloved of men, and beloved of God, through Jesus Christ our Lord. Amen, Amen.

You, the godfathers and godmothers of the child, as you have done this charity to the infant to bring *him* to holy baptism, so you must be sure to continue your care over *him* till *he* be instructed in *his* duty, taught what vow *he* hath made by you, and how *he* shall perform it. To this purpose you shall take care that *he* may learn the Lord's Prayer, the Apostles' Creed, and the commandments of our Lord, that *he* may know how to pray, what to believe, and what to practise; and when *he* is in all these things competently instructed, neglect not any opportunity of bringing *him* to the bishop, that he, by imposition of hands and invocation of the Holy Spirit of God, may procure blessing and spiritual strength to this child. Which duty when you have done, you are discharged of this trust; and from the mercies of God, may humbly hope for the reward of your charity.

COMMUNICATIONS.

For the Churchman.

THE CHURCH IN OHIO.

Ohio is one of the most flourishing States in the Union. Its cities, villages, and institutions of every kind alike appear to be in a very advancing condition. Forty years ago the whole territory was almost a wilderness, with about 500 persons only as its inhabitants. The census of 1830 reported 937,000 as the population; and the rate of increase for the last five years has been such that we may now safely calculate it at twelve or thirteen hundred thousand. The march of improvement, rapid as it has been, has produced effects almost incredible. Like all other sections of the United States, Ohio cannot be designated by any general character, and similar to every newly-settled part of our country, the attention of emigrants being naturally turned toward the best soil, the river alluvian and rich prairie margins have contributed to give too high coloring to descriptions of its lands.

The boundaries of the State are as follows:—Ohio River or Virginia, S. E., Ohio River or Kent S., Indiana W., Michigan Territory and Lake Erie N., and Pennsylvania N. E. It has an outline of 933 miles in extent, and an area of 25,600,000 acres. It extends from 37° 20′ to 42 N. lat., and from 80° 32′ to 84° 50′ west longitude.

Though not marked by any of those bold and sublime features which are peculiar only to mountainous countries, Ohio presents some very remarkable traits which call forth the utmost attention of the statesman and philosopher.

Its position is in many respects favorable, but its advantages are more appropriate to an interior than an exterior communication. Circumstances common to all the western States, particularly to Ohio, Indiana, Illinois and Michigan, will soon produce a mass of population by far exceeding that of any other equal continuous extent in the United States.

The most common mineral productions are coal and iron. Its staples are numerous and important, and do not require a particular enumeration.

The seat of government is at Columbus, but by far the most important town is Cincinnati. Cincinnati is really worthy to be styled a city; and it is a city "born in a day, and in the wilderness." It has a population of 30,000 persons, and is not more than thirty-six years old. Its streets are composed of transverse lines, these lines are broken by the undulating surface of the ground; the surrounding hills stand up beautifully at the head of all the streets, and the Ohio runs off finely at its feet.

Some of the new made towns, it is said, present a delightful religious aspect; of these Columbus, Zanesville, and Granville are particularly named. The first has 3000 persons, and it has three churches and five ministers. The second has 3200 persons and six churches, and Granville is a small town almost wholly religious. As a settlement it deserves notice. It was made by a party of ninety persons from New-England. On arriving at this spot they gave themselves to prayer that they might be directed in choosing their resting-place in the wilderness, and enjoy the blessing of God. At first they rested with their little ones in the wagons, and the first permanent building they erected was a place for Divine worship. The people retain the simple and pious manners of their fathers—they all go to church, and there are 400 in a state of communion. They give $1000 a year to religious institutions.

It is calculated that there are at present in Ohio about 600 ministers of the various evangelical denominations, 803 churches, and 86,460 communicants. The people in many parts are so desirous of the means of religion that they have erected the little church and have to wait for their pastor. There are at least twenty places now in this predicament, many of which are attached to the communion of our Church.

The ambitious zeal of Rome has already been at work here: where they have sent their priests and emissaries, a violent and open struggle has generally taken place. Assuming various pretensions, both as to doctrine and design, the Roman clergy seem determined to make their way. What cannot be effected in open argument and fair proceedings, is made up in insidious attempts to seduce, and a bold unblushing, hard-faced effrontery which endeavors to terrify the victims it has singled out into compliance. A jesuitical college, we believe, is in progress—many schools and seminaries. It is a regularly organized diocese, but the particular statistics we have not been able to obtain; of the 30,000 inhabitants of Cincinnati, 4000 are Irish Catholics.

The particular statistics of the different denominations are as follows. Presbyterians, 256 ministers, 368 churches, 25,000 communicants; Methodists, 155 ministers, 155 churches, 51,500 communicants; Baptists, 166 ministers, 280 churches, 10,000 communicants, the rest unknown.

Lane Seminary, a Presbyterian theological institution is at Cincinnati. It is founded on the manual labor system; at present there are about 60 students. The government does not seem to be as efficient as might be wished.

As part of the great West, Ohio is particularly interesting. If this empire shall retain its integrity, the West promises to become the seat of power. Every eye is fixed on it; the worldling looks to it as his paradise; the Papist looks to it as another centre where he may again elevate the crucifix, and assert the claims of St. Peter; and the infidel looks to it as a refuge where he may shake off the trammels of religion and be at peace.

The call for laborers is loud, for laborers of the Church especially. Other denominations have nobly done what they are able, it now rests with us to do our part.

Elis.

For the Churchman.

Mr. Editor,—In glancing my eye over the new publications at the Press a few days ago, it was attracted by a discourse entitled 'The Saviour our All.' As its perusal confirmed or rather advanced the high opinion entertained of its author, and as he is one to whom the Church now owes a debt of gratitude as a volunteer missionary into the wilderness, I thought I would gratify myself, and perhaps him too, should your columns reach so far, by a word of affectionate remembrance and well-merited praise. The sermon is from the pen of Rev. Samuel R. Johnson, preached 11th of October last, and printed by request. It is upon words which the preacher in his boldness has ventured to distort into the language of despair, 'There is no Saviour!' But his introduction will best give his justification.

'My Brethren, what words are these I utter! and what a sentence for meditation for a band of Christians! Are they indeed in the word of God? does it contain so awful, so tremendous a declaration? No, Brethren, it does not. I wished to lay before you the dreadful condition of our guilty race, *without* the Saviour. I wished to portray man in his lost and ruined state, without a remedy; and, therefore, I wanted a text which took away his hope, and left him helpless and undone. I turned over page after page of my Bible. I searched for some naked expression of God's wrath, which would bring vividly before us our desolate condition without Christ in the world. I turned and searched in vain. Every where, in the type, or the promise, or the real presence, I discovered some traces of my Redeemer. I could not find a passage which bid us to despair. There were words of love, of mercy, and of hope, on every page. Even in the language of reproof and judgment, there was some way of escape—some door leading to bliss provided by the God of compassion—some bright bow of promise spanning the darkened sky—some brilliant and glorious edging to the black and full-charged thunder-cloud. I was fain to give up the undertaking; and was obliged to abridge and pervert a text of Scripture to meet my view; and from the blessed and holy declaration, "Besides me there is no Saviour!" to leave out the two words which constitute its most important part, and make it the language of counsel and of love, instead of a message of wrath and denunciation of judgment.

'But what if this were so! What if it were a truth unquestionable, unalterable, "There is no Saviour?" What if the blessed promises and hopes through the Redeemer were expunged from the word of God, and from existence, and we, mortal, guilty, sinful, should have nought to see above but a God in justice, and before but a dark eternity! Make, for a moment, my Brethren, such dread supposition, that we may feel more the value of the Saviour, and may cling more closely to the cross of Jesus our Redeemer.'

Upon this foundation of despair he proceeds to erect as it were his superstructure, proceeding step by step in a climax that fills the heart with horror.

"I. 'There is no Saviour,' then there is no pardon. Wo to the sinner.

II. 'There is no Saviour,' then there is no grace. Wo to the weak.

III. 'There is no Saviour,' then there is no Comforter. Wo to the trembling and the mourner.

IV. 'There is no Saviour,' then there is no hope. Wo to the dying.

V. 'There is no Saviour,' then there is no heaven. Wo to the dead."

These appalling positions are brought out, not at once, but consecutively, with deep pathos, such as one might expect from the mind that would conceive them at length. His own heart seems to give way under the picture his pen has drawn, and he exclaims—

'Oh, no! Let it not be! Let it not be! heavenly Father! Take away all; health, life, all, all, all beside! but O! take not away the Saviour;—leave us not in our guilt without the Redeemer!'

The sermon closes with these inspiring words:

'And who is this Saviour, and what is his name? Who is He, who in infinite love condescended to be "made man," and to be born into our sinful world? Answer, thou Apostle, filled with the Holy Ghost: "There is none other name under heaven, given among men, whereby we must be saved, but the name of Jesus Christ only." The Almighty speaks: "I, even I, am Jehovah, and besides me there is no Saviour."

'Brethren, there is a Saviour. Be it, then, the resolution of each one, this day, this hour, "I will give him my heart; I will render him the services which are his due." From this time forward, determine that you will not lose so precious a gift, or neglect a blessing so essential to your every hope. From this instant, forbear to live unmindful of such love, such excellence, such glory; and cease to destroy or injure by wilful act that soul for which the Saviour died. No. Be it our language, warm from the heart, living in the life, "We praise thee, we bless thee, we worship thee, we glorify thee, we give thanks unto thee, for thy great glory." And, O Saviour! may each soul here before thee, by this day's language—by the life's whole history—by the believing death—by the everlasting life in heaven, glorify thee, and be glorified in thee; living in the faith and proving the truth of that word, "Besides me there is no Saviour!"'

Such is the deep and devoted language of one who has gone forth a missionary. What may we not expect from his labors—what not expect from such talents and such self-denial? For in the path upon which he has entered there has been a self-denial of all that 'the world and the flesh' hold valuable, such as those who know him not in his most intimate relations can hardly appreciate. He has gone, because, according to most men's reasoning, there was no need for him to go. Those worldly means, which, as the world argued, made such a step unnecessary to a deeply humble Christian spirit, were felt as a CALL:—'Thou canst make the sacrifice which others cannot. Therefore Go.' He has gone, and GOD be with him. M.

For the Churchman.

MR. EDITOR,—A friend has put into my possession what I send to you as a literary and theological curiosity, a copy *verbatim et literatim*, (taken in June, 1835,) of an inscription affixed to a chapel in the Romish burying ground at Green Bay. The only comment I will make, is the remark of my friend, that as not an individual of the congregation could read English, the inscription must have been designed for the benefit of our Indian brethren at that missionary station.

Yours, &c., INDAGATOR.

'2 Macb. x. 43.

'HE sent twelve thousand Drachms of Silver to Jerusalem for Sacrifice to be offered for the sins of the DEAD, thinking well and Religiously concerning the Resurrection. (For if hi had not hoped that they that were slain should rise again, it would have seemed superfluous and vain to pray for the Dead). And because he considered that they who had Fallen asleep with Godliness had great grace laid up for them—Jt is therefore a holy and wholesome thought to pray for the dead, that they may be loosed their sins. Matt. xii. Whosoever speaked against the Holy Gost it shall not be forgiven him, neither in this world nor in the next. 1 Cor. iii: If any man's work shall burn, he shall be saved, yet so as by fire.

EVEN CALVIN OWNS THAT IT WAS A RECEIVED CUSTOM IN THE CHURCH TO PRAY FOR THE DEAD, ABOVE 1300 YEARS BEFORE HIS TIME; AND THE ARGUMENT MUST NEEDS BE STRONG WHICH IS TAKEN FROM THE CONFESSION OF SUCH AN ADVERSARY. Insti. C. 5, lib. 3, sect. 10.

'Then there must be a third place to cancel our debt. To this Third place, or Middle *State of Souls*, the Church has given the name of PURGATORY. Very probably the Soul of a father, or mother or brother or husband may be suffering great torments there for Sin they committed on your account. This is their cry to you; Have pity on me, at least you my friends, for the hand of our LORD hath sticken me. And though it should happen that those you pray for, are not in want of your Prayers, Your tenderness and Charity GOD is equally pleased with.'

To the Editor of the Churchman.

REV. AND DEAR SIR,—Two of your correspondents with hard names have raised questions respecting the use of the Surplice; and one of them calls on the other to disprove the assertion made by Dr. Morse, in a chronological table annexed to his Geography, that it was introduced "during the eighth century, being at that time a vestment peculiar to the pagan priests."

I have not the advantage of possessing so high an authority as a chronological table must be at the end of Dr. Morse's Geography; but the derivation itself appears to my mind as profoundly wise, as the beautiful similitude of Fluellen in Shakspeare, to prove that Henry of Monmouth was like Alexander the Great. "There is a river in Macedon, there is also moreover a river in Monmouth, and there are salmons in both."

"During the *eighth* century," says Dr. Morse, "being *at that time* a vestment peculiar to the pagan priests." Theodosius the Great abolished Paganism as the religion of the Empire about the year 388. The whole of the tenth title in the 16th book of the Theodosian code, is occupied with the subject. By a vote of the senate, ratified by the general consent of the Romans, the worship of idols was proscribed. The priests were deprived of all their revenues and their privileges, and the temples were levelled with the ground. Such changes could not have taken place, whatever Gibbon may insinuate to the contrary, unless there had been a previous, and a very extensive change of public opinion. The very name of pagan, first introduced at the time we are speaking of, is an evidence that Heathenism existed only in the small villages (pagos) and among the obscure and illiterate classes of society. What motive could exist even at the close of the *fourth* century for the adoption of a garment "peculiar to pagan priests?" In the *eighth*, Dr. Morse with all his learned researches in history, could hardly have found a pagan priest from whom to borrow.

But what evidence is there that pagan priests ever wore a linen garment similar to the surplice?—The Romans in general wore garments of unbleached wool. Candidates for office alone wore garments whitened by the fuller, and hence they derived their name. The priests were distinguished only by the toga prætexta, a garment of unbleached woollen with a stripe of purple. If your readers want authorities, beside those which are in the hands of every school-boy, let me refer them to Nieupoort de ritibus Romanorum, and the great work of Rosini.

I was at a loss for some time to account for this ingenious derivation, till at last I found that the purple pallium of the emperors was, as some have conjectured, originally worn by them as pontifices maximi; that even the Christian emperors continued the title of Pontifex Maximus till the time of Gratian, by whom it was renounced; and that the emperors, in order to do honor to certain archbishops, gave them permission to wear this portion of the imperial dress. That the pagan high-priests ever wore the pallium till the office was assumed by the emperors, is only a conjecture; but the violent desire to have a fling at the surplice, may have disordered the vision of the learned chronologist, and led him to mistake a garment of purple woollen, for one of white linen. Still I am quite at a loss for his putting it in the eighth century; unless it was to come as near as possible to the dark ages.

As the learned Doctor's authority fails us, let us look for others of an earlier date. Why not go back to Jewish, rather than to pagan priests? Ezek. xliv. 15, 17,—The priests, the Levites, the sons of Zadok, that kept the charge of my sanctuary when the children of Israel went astray from me, they shall come near to me to minister unto me. And it shall come to pass that when they enter in at the gates of the inner court, they shall be clothed with linen garments; and no wool shall come upon them while they minister in the gates of the inner court, and within. St. Jerome commenting on these words says, "Hence we learn that we ought not to enter into the holy of holies in our common every-day dress, but should officiate (tenere Domini sacramenta) with a clear conscience and clean garments. Our divine religion has one dress for its ministrations and another for the use of common life." S. Hieron. Opera, ed. Bened. Tom. iii. p. 1029. The same author, in his first book against the Pelagians, says, "What enmity, I ask, is there against GOD, if I have a cleaner garment—if a bishop, presbyter, deacon, or any other of the ecclesiastical order come forth in a white vestment when they administer the sacraments?" Ibid, Tom. iv. p. 502. St. Jerome is an excellent authority, even when he is misquoted and misinterpreted, against Episcopacy; do not let him be rejected, I pray, when he clearly speaks in favor of the surplice. The 4th council of Carthage, A. D. 398, in its 41st canon orders deacons to wear the albe or surplice when they ministered at the altar. The inference is plain that it was previously in common use by the other orders of the ministry in the African Church.

There is, I think, a higher evidence, and that of an earlier use. Rev. i. 13,—One like unto the Son of Man clothed with a garment down to the foot—with a ποδήρη, vulg. Podère; and the passage is quoted by Irenæus, indutum poderem. Now the Poderis or Podère as Ducange shows (Glossarium voce Alba) was only another name for the albe or surplice.

In St. John's vision of GOD's throne (Rev. iv. 4,) he saw four and twenty elders (the governors of the Church, the number twelve being doubled to denote the fulness both of Jews and Gentiles) sitting, *clothed in white raiment*. In another vision, (Rev. xix. 7, 8,) the marriage of the Lamb being come and his wife (the universal Church) having made herself ready, "to her was granted that she should be arrayed in fine linen clean and white: for *the fine linen is* (i. e. represents—is an emblem of) *the righteousness of saints*." And when the bridegroom, the Word of GOD, came forth to the marriage, (v. 14) "the armies in heaven followed him upon white horses, clothed in fine linen white and clean."

The use of garments of white linen in the Church is therefore very ancient, probably coeval with Christianity itself, continued from the usage in the Jewish Church, and in opposition to the usages of the Heathens. Not so the word surplice; that is derived from the barbarous Latin of the middle ages. (See Ducange voce super pellicium and Thomassin, Ancienne et Nouvelle Discipline de l' Eglise, Part. 4. Liv. ii. chap. 45 and 52.) It appears from the last authority quoted that this name was not in use till after the year 1000. The earlier word in the Latin Church was alba, and in the Greek λευκὸν χιτωνίσκον καὶ ἀποστίλβον, the white and shining garment, as it is called by Chrysostom.

To quiet the scruples of those who think every thing right which is opposed to the usage of Rome, let me remark that nothing is more unlike the Roman surplice than the vestment to which we give the same title. The Roman is a short dress reaching only to the knees, with narrow sleeves, made oftentimes of fine lace, and generally embroidered and curiously plaited. In this instance, as well as in most others, we have gone back to the simplicity of ancient times.

I did not, when I began, think of saying so much; and I am afraid your correspondent who quotes Dr. Morse, will think me "very lengthy." It could not, however, be helped, in giving to your readers any thing like a satisfactory view of what is held to be the truth by

AN OLD-FASHIONED CHURCHMAN.

WHAT CAN *I* DO?

IT is not unfrequently that we hear professed Christians make use of the above inquiry, respecting their duty toward their fellow-men.

If an application is made to them for the relief of their brethren, they will turn away the applicant with a forlorn "What can I do?"

Whether it is that they would thus apparently show a willingness to co-operate with the benevolent, and at the same time remain inactive, or whether this question is asked with a real and good intention, I would not take upon myself to decide. But it does certainly sound very harsh to hear a Christian ask what *he* can do, when there is every thing around him which demands his assistance,—when the cry is continually coming up from the north, and from the south, from the east and from the west, "Help us! help us!"

Christian reader, in the first place look at your own family,—the little circle of your connections. Is there not something there, even there, that you can find to do? Then extend your eye over the list of your acquaintances. Could you not select a branch there that needs pruning, or a twig that should receive a curve, or a decayed stem that might be advantageously plucked off? Now pass on to a wider field of benevolence. Look at the city or the village in which you reside—can you not find employment there? can you not give counsel? can you visit the sick and relieve the needy? can you not lead the blind sinner up to the walls of salvation? can you not direct the weary and heavy laden to green pastures and beside the still waters? But there is yet a larger sphere for the display of your benevolence, although it may not be a field where your usefulness would be so directly felt. This field to which I allude is the world. It is indeed a vast field, and a field wherein great difficulties are to be encountered. Now let me ask what is required of you in this work? You are not called upon to enter personally—you have not to undergo the fatigues of journeys—you have not to part with the comforts and luxuries of home for the dangers and hardships of a foreign clime: you are simply invited to assist by your exertions and your prayers those who are willing and ready to go forth. For this purpose, societies have been formed, directors and managers have been appointed, and all that is asked of you is your countenance and support. With this world of objects before you, surely you cannot inquire what to do? But now it is said, We have so many calls, so many urgent appeals, not only from our own cities and villages, and towns and states, but from every part of the globe, that really, what shall we do? We must not pass them all over; and to give to one object and refuse another, displays a partiality not well becoming our profession,—What shall we do?

There is, I admit, a beauty in uniformity. If you are not able to make large donations, let your little be many times divided, and spread it over as large a surface as possible. But in carrying out this system of uniformity, you may run into extremes. There are great objects, and there are smaller objects laid before you. In all cases let your reason and your conscience decide.

So far I have said nothing of your prayers, or the influence that your example might have with your neighbors and friends.

The poorest man can pray, GOD makes no distinction of persons. Prayer is a great highway, through which all may pass up from these lower courts into the immediate presence of our Redeemer and LORD. What a blessed consolation! What an invaluable privilege! Let no one then be at a loss what to do. If there is one in such a state, let him *pray*. The good effect of a good example is not to be overlooked. By neglecting your duty, you unconsciously open a door for others. Keep then always in mind the fruits of a good or bad example; make a right improvement of the influence you may have with others, and depend upon it, you never will be at loss for what to do.

V. W. V.

From the Charleston Observer.

HINTS TO MINISTERS.

WE lose more than we gain in the midst of our hearers, when we would conciliate their esteem by the sacrifice of our duty.—*Massillon.*

Hast thou permitted greediness of studies to eat up other duties?—*Dr. Owen.*

Surely, that preaching which comes from the soul, most works on the soul.—*Dr. T. Fuller.*

It is said of the *Rev. Joseph Allcine* that when he came to any house to take up his abode there, he brought salvation with him; when he departed, he left salvation behind him.—*Life.*

If a man has a dry, logical, scholastic turn of mind, we shall rarely find him an interesting preacher.—*Cecil.*

Did we know and enjoy CHRIST more, how active would it make us in his service; how zealous for his glory; how impatient of the disgrace, which men, full of themselves, but empty of CHRIST, are casting upon him!—

Hurrion.

THE CHURCHMAN.

SATURDAY, DECEMBER 12, 1835.

Two dollars and fifty cents, if paid in advance, or three dollars if at the end of the year.

ADDRESS OF BISHOP M'ILVAINE.

THROUGH the politeness of an attentive correspondent, we have been already enabled to present the reader with an interesting account of the proceedings of the late Convention of the Diocese of Ohio. The last number of the Gambier Observer commences the publication of Bishop McIlvaine's Address. The portion of it which refers to the Bishop's visit abroad, we have supposed would be particularly acceptable to our readers.

"My time abroad was almost entirely occupied in visiting the chief seats of literary and theological learning in England, Scotland and Ireland, such as London, Cambridge, Oxford, Durham, Edinburgh, and Dublin—forming as accurate an acquaintance as possible with the state of religion in our mother land, and especially in our venerated parent Church, making known the state of our own Episcopal Church, and constantly endeavoring to nourish and promote those feelings of mutual affection and interest—that communion of brethren in CHRIST, and of brethren of one special household of faith, which between the members of the Church of England and those of the Episcopal Church in these United States, ought to subsist as freely, and affectionately, and entirely, as if one country, and one form of civil jurisdiction embraced us all. Part of my object was the communication of such information, as to the state, prospect, and necessities of our Church, in the western States more particularly, as might serve to discourage the emigration of such clergymen or candidates for Orders as would not be appropriate either in spirit, habit, or facility of adaptation, to the peculiarities of our sphere of labor, and thus save many painful disappointments to well-meaning and benevolent persons—while, at the same time, the door might be laid open, and all requisite knowledge imparted for the encouragement and direction of such as might safely be induced to seek a participation in our labors. In pursuing the latter part of what I have thus expressed, my mind was chiefly directed to young men either of a partial or finished education, but of well certified piety, whose habits might with comparative facility be adjusted to our parochial circumstances; and who having their hearts upon the ministry, but no prospect of a speedy admission thereto, in a land where unoccupied ground is not easily discovered, might be disposed, when informed of our wide and wasting fields, to make their theological or other preparation for the ministry, and receive their ordination in this country. The prosecution of this purpose involved no little anxiety and difficulty. To avoid making my views so public as to suggest the idea of a connection with our ministry to persons whom it would not be expedient to encourage, and who nevertheless could not come sufficiently into communication with me to be properly advised; and at the same time to make known my views widely enough to enable me to find out, and be in contact with, the very persons whom I was seeking—in a word, to effect the good, without laying a train for an equal amount of evil—was a matter of delicacy, and difficulty, and responsibility, hardly conceivable to those who have never stood in similar circumstances; requiring constant travelling, inquiry, and correspondence. I am comforted with the consciousness that in representing candidly our need of faithful and well educated ministers for our rapidly increasing population, pains were taken that the inducements for any to come from the Church of England or Ireland should be such only as would seem inducements to a spiritual mind, seeking not its own, but the things of CHRIST; and that whatever might appear repulsive to habits of mind and life, formed amid the refinements of an old country like England, should be understood as perfectly as language could express them. Avoiding positive persuasion in every instance, that the responsibility of an affirmative determination might not rest with me; my only aim was a simple communication of facts, as to what we need and what we do not need—what kind of laborers would be useful among us, and what would not—who might come without disappointment, and who had better not adventure so great a change of life and habit. How much was effected, or what seed was sown for future benefit to our Church, out of the high standard of spiritual religion existing in a large part of our parent Church, by the measures pursued, it is impossible to say. In such things it often happens that one sows and another reaps. Little of the benefit may be immediate. I have sowed—if GOD will be graciously pleased to give the increase in causing some faithful and devoted laborers, well furnished for good works, to put in the plough and the sickle with us or with any other portion of our ministry, my labor will not be in vain. That it has not been in vain with regard to young men, I am well persuaded. Some at least of sound education, and well-attested piety, and disposed, (I trust,) to be content with their lot, whatever it may be, so that they may glorify GOD in the Gospel of his Son, will come to be prepared for, and to take part with us in this ministry.

"But beside the object thus exhibited, and which of itself was enough to engross all my care, I was encouraged to prosecute two others for the benefit of an institution which already had participated in no little degree in the Christian liberality of our brethren of the Church of England. After seeking advice and the candid expression of opinion on the part of some of the wisest and best of that Church, as to the propriety and expediency of the effort; I ventured to solicit donations in money for the erection of a new building at the seat of our Theological Seminary, for the accommodation of theological students—and also donations in books for the increase of the library of the same. The special ground on which an appeal for assistance toward these objects was made to the members of the Church of England, was the fact that so large a portion of those who come to these new States, and for whom we must supply the ministry, are emigrants from Great Britain, and connected with her Established Church, expecting *from us* a substitute for the privileges they left at home; and that while in the immense influx of population from that country, we receive undoubtedly much that is enlightened and industrious, and useful and pious, it is notorious that a very large majority of the Popery now among us, and a large proportion of the infidelity and insubordination were derived, and are rapidly increasing from that very quarter. It seemed to me by no means unreasonable that the land whence so much of our necessity, so much that opposes, as well as so much that needs our efforts, is supplied, should aid us in raising up the ministry requisite for its instruction in the way of salvation. The propriety of the appeal and the entire sufficiency of the main ground on which it was placed, were promptly and most kindly and affectionately acknowledged and responded to. I asked only for as much money as I thought would enable us to erect a good building for about 40 theological students, hoping that when more room should be needed, other means would be provided from some other source for its construction. Wonder was expressed that I asked for so little. But I could not conscientiously ask for more. An example of moderation and a sense of entire propriety and justice in the whole matter, seemed much more valuable than increase of funds at their cost.

"The number of volumes obtained by donation, (a goodly number of which were presented by members of our sister Church in Edinburgh, and some of which have not yet arrived,) is of *folios*, 129; *quartos*, 114; *octavos*, 956; *other sizes*, 703; making in all, 1902.—About 300 of the last class are appropriated to the library of the Junior Preparatory Department of the College. The rest have been united with that of the College and Theological Seminary.

"A more valuable collection of works in classics and ecclesiastical history and theology has seldom been made by similar means. Added to the library previously belonging to our College and Theological Seminary, it forms an array of learned stores, especially in divinity, such as no other institution of our country, so recently founded as ours, can boast. Among them I have counted, not indeed as arrived, but promised by Joshua Bates, Esq., of the house of Baring & Co., London, and as sure as if it were received, the new and elegant edition of the Latin Classics, by Valpy, comprised in about 150 volumes octavo. I should here mention, with many thanks, the donation of a very valuable solar microscope by Lord Ashley, for the philosophical department of the College, a gift rendered the more valuable by the cordial expression of a Christian's interest in the cause of religion and learning in our Diocese, with which the unsolicited grant was accompanied. To those who are familiar with the name of Shaftesbury, as associated with the infidel controversy of a past age, it will not be uninteresting to be told that the truly pious and zealous giver of this instrument, whose whole interest in its presentation was that of a heart alive to the cause of CHRIST, is a descendant of the author of the Characteristics.

"The funds obtained for the desired and much needed building for theological students amount to about $12,600, all of which are appropriated by the contributors to that specific purpose. I am much indebted to Mr. H. Roberts, an architect in London, and zealous of good works, for the donation of a very commodious and beautiful plan of a building, with separate drawings of every, the minutest part, so that any good mechanic may follow them. In conformity with this, the building will be erected, if Providence permit. It will be a gothic edifice, according to the architecture of the Elizabeth age. With three stories, it is so planned as to furnish every two students a sitting-room or study of about 17 by 15; and to each of them a bed-room of about 14 by 8; thus allowing all needful opportunity for privacy in devotion and study.

"So great has been the kindness of the Rt. Hon. Lord Bexley toward the two Bishops of this Diocese, while sojourners in England, such his interest, from the beginning, in the promotion of the Gospel in our western States, by means of the Theological Seminary of Ohio; and such the value of his co-operation in the efforts by which the funds above spoken of were obtained, that when about to take leave of him, on my return, I knew no better way of expressing my sense of his kindness and of our obligation, than by requesting his permission to call the proposed building by his name. Having received his cordial, though modest assent, the edifice will be denominated *Bexley Hall.*

"It will be recollected that the late venerable and excellent Hannah More, remembered in her will the Church in Ohio, and bequeathed 200*l.* to be appropriated for its benefit. This sum was placed at the disposal of Sir Thomas Ackland for specific direction. While abroad, I did not fail to look after this. The sum is secure, but the particular disposition of it is still a subject of correspondence. Probably it will be made the endowment of a scholarship in the Theological Seminary, for which with one year's interest it will be just sufficient.

"I cannot here take leave of the subject of my doings in England, without endeavoring to express the deep and grateful sense I feel of the truly Christian and affectionate kindness, hospitality and cordial co-operation with which I was received by the learned and the good, by the clergy and laity of the Church in England, Scotland, and Ireland. A large proportion of it, evidently arose from my being regarded as identified with a branch of the Church which calls, and delights to call, that of England its mother, and toward which, being regarded as in every thing but political connection, identical with that Church, they feel and desire to feel yet more affectionately as peculiarly bone of their bone, in all the interests and conflicts of pure and undefiled religion.

"It would be difficult for one of our clergy to visit the noble institutions of learning with which England, under the patronage of the Church, is so widely adorned, and see the combination of high education with the simplest and humblest, and most decided and undaunted spirit of pure religion, which now so pervades and is so rapidly increasing among the ministry and laity of that Church—difficult to receive so much kindness and enjoy so much Christian hospitality as I have to be thankful for, without returning much more attached than ever to the Church of his fathers, as she is now inherited among us; and much more disposed to remember in his prayers, the venerable 'bulwark of the Reformation,' beseeching GOD that from the furnace of her present afflictions, she may preserve her primitive features unhurt; and losing only such accretions as tarnish and embarrass her, may come forth in the beautiful garments of renewed purity and vigor, 'a light to lighten the Gentiles,'—'the joy of the whole earth.'"

THE PROTESTANT EPISCOPALIAN.

THIS journal, first published under the name of the Church Register, has been established for six years. In entering on the seventh year of its honorable career, the editors make the following announcement to their patrons, by which it will be seen that the journal promises to be conducted with increased interest and ability.

"We have the pleasure of announcing to our readers that the editorial 'Association' has just been enlarged, and the publication will in future be issued under the care generally of the following clergymen: Bishop H. U. Onderdonk, Rev. Dr. De Lancey, Rev. Mr. James, Rev. Mr. Morton, Rev. Mr. Cruse, Rev. Dr. Mead, Rev. Dr. Ducachet, Rev. Mr. Boyd, Rev. Mr. M'Coskry, Rev. Mr. Suddards, and Rev. Mr. Clemson. With this accession, we hope to proceed with renewed vigor.

"Our object, in conducting this periodical, is to present to the public such substantial articles on matters of doctrine and practice, as may be furnished by correspondents; and, as occasion may require, to offer to the Episcopal public disquisitions and suggestions concerning the affairs and interests of the Church. In this department, we address the intelligent and reflecting of our communion; and we hope that the columns of the Protestant Episcopalian may be a means of improvement to both the writers and the readers. In the department of intelligence, the weekly papers have the advantage of us, they appearing four times to our once: of such matters, therefore, this work is more generally a record, than a vehicle of fresh news. Such a publication in its more important feature is, we think, required by the Church, and will, we hope, receive its continued and increasing support. The publisher desires us to say that the payment of arrears is always acceptable. THE EDITORS.

Philadelphia, November 27th, 1835."

UNPARDONABLE SIN.

THE writer of the following note will see that in giving the purport of his queries we have taken some liberties with his language: possibly the case he refers to may not be an insulated one.

MR. EDITOR,—A friend of mine who had been negligent of religion was induced, some years ago, under the ministry of ———, to devote himself to GOD. He continued firm in his profession for a few years, but was afterward led astray by vicious company, and for a long time pursued a sinful course of life. Again he was arrested in his wickedness, and is now, and for some time has been deeply penitent. However, he has no peace of mind: sometimes he fears he may have committed the sin against the HOLY GHOST, though more generally he considers himself in the situation of those referred to by St. Paul in the tenth chapter of the Hebrews: "For if we sin wilfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins, but a certain fearful looking for of judgment and fiery indignation, which shall devour the adversaries." Being a reader of your paper, I should like to have you say whether either of these texts can apply to a person in his situation. Q.

Reply.—We can only assure our querist, on the authority of many excellent commentators, that the sin against the HOLY GHOST, referred to by our Saviour, is a sin which cannot be committed at the present day. It was a sin confined exclusively to the Pharisees, and consisted in their ascribing the miracles which our LORD wrought to the power of evil spirits. They saw the miracles, but such was their malevolent hatred of JESUS and his doctrines, that rather than receive him as their teacher, they ascribed his miracles to Beelzebub. Of course, the denunciation which our Saviour pronounced upon them can in nowise be applied to those who have so far yielded to the power of temptation as to resist the ordinary influences of the HOLY SPIRIT. As to the passage in Hebrews, it should be observed that the aim of the writer is to convince the Jews of the truth of the Christian religion. The Jews, he knew, believed in the efficacy of animal sacrifice as a propitiatory mode of worship. He holds out to them CHRIST JESUS as the true and only propitiatory sacrifice for the sins of the world. And he then tells them that if any who have once embraced this sacrifice as the ground of their religious hopes, shall deliberately reject it, they will find that there remaineth no other sacrifice for sin; the Mosaic sacrifices, to which they might hope to resort, being now and henceforward utterly nugatory; which is, in effect, to say, that if any person deliberately and wilfully renounces the Christian religion, there is no other religion of which he can avail himself. GOD has given him light to perceive the truth, and strength to practise the duties of the religion of JESUS CHRIST, the only Saviour and Mediator. And if he will deliberately abjure this light and strength, and deny this only Saviour, there remaineth no other ground of hope, but only a fearful looking for of fiery indignation.

This is totally different from the case of one who, retaining his belief in the mediation of JESUS, has been overcome by the power of temptation. There appears nothing to obscure the mercy of GOD, as revealed in Scripture. Every one who is willing to avail himself of the blessings of the Gospel, has ground for hope. *Whosoever cometh to me I will in nowise cast out.* The case of a penitent, it has been well said, should never be considered as desperate. However far, he may have wandered from the fold of CHRIST, however captivated he may have been with the allurements of the world, however enslaved by habits of sin, still let him breathe the spirit, and imitate the example of the returning prodigal, let him arise and come unto his Father, with the sincere confession of unworthiness, and he need not doubt that this merciful parent will pardon his iniquities, and again acknowledge him as an adopted child.

THE Rev. Richard F. Cadle has accepted a call to the Rectorship of Christ Church, Navarino, Green Bay.

In connection with a notice to the above effect, the Gambier Observer publishes the correspondence which took place between the vestry of the church and the Rev. Mr. Cadle. It must certainly be gratifying to Mr. Cadle and his friends, that on the very spot where he has encountered so many painful trials, from such as wished to injure his character as Principal of the Mission School at Green Bay, he should be honored with so pleasing a mark of confidence from those whose opinions are of most worth. We agree with the Gambier Observer, that the peculiar circumstances of the call render proper the publication of the letters.

Copy of a letter of the Secretary of the Vestry to the Rev. R. F. Cadle.

Green Bay, Oct. 14th, 1835.

DEAR SIR,—The Vestry of Christ Church have instructed me to present to you an expression of their high sense of obligation for the services which you have heretofore rendered to the Episcopal Church at this place; and of their warm attachment to yourself personally; and at the same time to tender to you an invitation to become their Rector. I need not say to you that the wishes of the congregation are in accordance with those of the vestry.

In communicating to you the orders of the vestry, permit me to express my ardent hope that your feelings and interests will both unite in inducing you to remain with us. I am, dear Sir, yours truly and sincerely,

(Signed) S. W. BEALL,

Sec'ry of the Vestry.

Copy of the reply of the Rev. R. F. Cadle to the foregoing letter.

Navarino, Oct. 15th, 1835.

DEAR SIR,—I had the honor and gratification of receiving yesterday your letter containing an invitation addressed to me by the Vestry of Christ Church, to become their Rector; and expressions of your own wishes as an individual, for my continuance at Green Bay. Of this proof of kindness and regard, I am deeply sensible; and if I have hesitated since the period when I was first privately spoken to on this subject, the hesitation has been occasioned mainly by the fear of my not possessing adequate strength or energy for the undertaking of so serious a charge, and for the doing of justice to a congregation whose prospects are of so encouraging a nature. With a reliance on that aid which often crowns with success the most humble endeavor to promote the cause of truth and holiness, I accept the invitation which has been tendered to me by the vestry; believing that if at any future time the state of my health should require the dissolution of the connection established between us, they would interpose no obstacle to the indulgence of my wishes. It affords me very great satisfaction to continue my residence among approved friends; and I earnestly pray that the relationship subsisting between us from this day may be the means of advancing our mutual happiness in this life, and in the life to come, through JESUS CHRIST our Lord.

I remain, respectfully and affectionately, yours,

RICHARD F. CADLE.

SAMUEL W. BEALL, Esq.,
Sec'ry of the Vestry of Christ Church, Navarino.

CALVARY CHURCH.

WE take pleasure in recording the liberal benefactions to this church, during the past week. We are assured that the church is located in a destitute part of the city, where it is greatly needed, and that the seats are to be free. Until the edifice now erecting is finished, service will be performed in Broadway above Twenty-first street.

We fear our citizens are not sufficiently aware of the strenuous efforts which are required to make the growth of religion keep pace with the growth of the city. The increase of the city for years to come, in population, wealth, and enterprise will be as great as it has been for years past, and probably greater. Episcopalians stand on a vantage-ground, and ought to be foremost in establishing their Church in those sections where religious worship is needed. Let them keep continually in advance of the spiritual wants of the people, and extend a fostering hand to every judicious attempt which is made in the formation of new parishes.

BISHOP KEMPER.—The following is from the Church Advocate of November 28: "The first Missionary Bishop of our Church, has, during the past fortnight, been making a partial visitation of Indiana, and finds, we are told, the prospects of planting our infant Church in that rising State, more encouraging than he had anticipated. The Bishop proposed extending his visit to this city, but we regret to state that he has been prevented from filling up this, and some other parts of his intended tour. In company with the Rev. S. R. Johnson, he was expected to embark from Louisville, on the 27th instant, for the seat of his new and vast Diocese, St. Louis, Missouri.

THE WESLEYS.

ON our last page will be found the opinion of John and Charles Wesley in regard to a separation from the Church of England. The entire letter of Charles Wesley, the original of which is in the possession of the present writer, has been published before, but is worthy of being more extensively known. The whole of the article to which we refer is from a brief tract just published by the Rev. S. Marks, of Pennsylvania. We doubt not that it will be opportune in more places than one, and are happy to extend its circulation. A further extract will appear in our next.

PUBLIC CEMETERY.

OF the project of a public cemetery advocated in the following extract from a late speech of Assistant Alderman Clark, it may not become us to express an opinion, although we suppose it will not be without interest for many of our readers. But we transfer the following passage to our columns chiefly as a humble testimony of our approbation of its spirit and the general strain of its remarks; and happy would it be for our city and country if such sentiments were universally cherished in the minds of our public officers. The sentiment of respect for the remains of the departed has been so universally manifested, that it may be regarded as part of our moral constitution: none but the skeptic or the sciolist will affect to disregard it, while every refined and well-regulated mind must acknowledge that it is founded in nature, and like other natural sentiments is fitted to answer important purposes in moral and political economy.

Another part of the plan submitted is; to purchase or otherwise provide grounds for a large and spacious public cemetery.

I believe that the opinion is general that this city should provide varied, extensive, and ample grounds for a public burial-place; that may be used by the *whole city* for the purpose of *interment.*

I am only anxious that the grounds should be ample, proper, and within the jurisdiction of the city. In each case the Corporation would from time to time dispose of parts of the land for *burial* only, to various individuals who might apply for it, and for such sum as the average cost should justify. It being always understood that the purchaser should conform to the general regulations of the cemetery as established by the Common Council. We could not doubt that it would finally become a Mount Auburn or a Pere le Chaise. It would be the last resting place of every denomination.

This matter claims the immediate action of the City Council. The burial places now in use are very rapidly being filled. Some are already too crowded for the safety of the surrounding residents. And even these, as well as most of the cemeteries, are liable in times of plague or excitement to be declared nuisances, or to be closed during the pestilence. No possibility now exists of obtaining, unless for some enormous price, ground on this island suitable for the object. Nearly the whole of this island is now either sold or estimated as city lots of 25 feet by 100, and belongs to hundreds of thousands of individuals. It is no doubt recollected by many that bitter complaints have been justly made, and that often, because of the needless and most irreverent removal of the dead from the graves and vaults of this city. The country farmer, as he ploughs his fields, once the theatre of one of those contests which preceded the rescue of this country from the yoke of tyranny, and as if it were a law of nature, avoids the hallowed spot where surviving soldiers entombed their departed comrades. And every time he passes by he does homage to their remains; and tells his children, "there sleep the brave—honor their remains." But it is the boast of modern refinement in some quarters, that dead men are but dust, and fit only for surgeons and for the dissecting-room. Sir, I abhor such principles. It was once said "our flesh shall rest in hope." Those dying in cities were not excepted. Here *hope* remains, but the *flesh* can scarcely be said to rest.

I have always contemplated the treatment to the dead, laid in what is called Washington square, as not entitled to be called a city improvement. Because it might cost some money to disinter and re-entomb in a respectable manner, those who had been buried there, they covered them deeper and left them to be trodden upon by the world to the end of time. What a sad lesson for the inhabitants near them! What a truth to be daily known to every student of the university! The time will yet come when the dead *must* be respectably removed from that old potter's field. If the moral sense of this community shall not be blunted by frequent sacrilege, the day will come when the story of one epitaph that I have seen there upon a stone as beautiful and sacred as that which is seen anywhere, will put a city in tears, and then drive them to madness. It was this humble line: "He was the only son of his mother, and she was a widow." That single inscription was worth more to the minds and hearts of this people than all the gorgeous mansions and lofty turrets that now stand in all their pride upon the sides of the square. It is impossible to harrow up the feelings of mourners or friends without inflicting a wound upon virtue. And what gives it poignancy is that it is always unjust and always unnecessary. Could we but read upon the scattered columns of departed empires —a history of *all* the causes that combined to "*pluck down ruin*" on them, we should find that the violation of the rights of the defenceless, unresisting dead, was among them. I humbly think the dead should not be trifled with. There is great danger that those who will treat the dead with contempt and severity, may too soon cease to have respect for the living. And when that shall become general, this nation may expect a state of society worse than that of the "Red Nations" who have been "*rolled back*" beyond the Mississippi.

ADMINISTRATION OF BAPTISM.

The entire works of Jeremy Taylor are so voluminous and costly, and the portion of them reprinted in this country is so small, that the extract on the first page will probably be new to a great majority of our readers. Indeed it may not be generally known, that among the works of this extraordinary divine is a form of prayer for morning and evening service, and for the ordinary and extraordinary cases of public worship. These forms are compiled for the most part out of the Scriptures and ancient liturgies of several Churches, especially the Greek, and appear to have been designed by the author to open the way for a more united and harmonious worship among the then discordant sons of his "afflicted mother, the Church of England." They excel, for the most part, in all the constituents of good prayers; and, owing probably to their being chiefly compilations, are remarkably free from the characteristic fault of the author, a florid and eloquent style, incompatible with the simplicity of prayer. We have selected the form for the administration of baptism as especially worthy of the reader's notice: it is short, but remarkably full of meaning, and calculated far better than any formal treatise on the subject, to increase our reverence for the sacrament, give us clear views respecting it, and assist us to approach it, in behalf of ourselves or others, with suitable sentiments of devotion.

Education for the Ministry.—The following are the regulations in regard to beneficiaries of the Missionary and Education Society in the Diocese of Ohio, by which it appears that indigent students are put in the way to defray the expenses of their education.

1. All applications for aid must be made in writing, accompanied with testimonials of the Christian character and indigent circumstances of the applicants.
2. All students, beneficiaries of this society will be expected to avail themselves constantly of the facilities of self-support, afforded by the manual labor department of Kenyon College.
3. All beneficiaries are expected to refund to the Society the amount received by them, without interest, so soon as in conscience they feel able to do so.

Newark (Delaware) College.—This is the institution over which the Rev. Dr. Richard S. Mason has been called to preside: the Trustees have announced that it is now opened with the most flattering prospects.

The Wreath: A Sunday School Annual, designed as a Token for the Young. New-York, N. B. Holmes, 262 Greenwich-street.

The title of this work explains the character and design: the pieces in it are almost wholly original, and it is printed on good paper and in large type. We are much pleased with it, and think it one of the best holyday presents which can be found for children.

The Churchman's Manual: an Exposition of the Doctrines, Ministry, and Worship of the Protestant Episcopal Church in the United States. By the Rev. Benjamin Dorr, M. A., Rector of Trinity Church, Utica.

A work of this kind has been much needed, and we are happy that it has been undertaken by one so competent to do it justice as the Rev. Mr. Dorr. The plan is excellent, and the choice of subjects exceedingly judicious, being those on which strangers to our Church are most anxious to be informed. The perusal of a few chapters of the work, and our confidence in its author, incline us to recommend the book warmly as a useful "Manual" for every family, and as specially adapted to the case of those who are inquiring into the peculiarities of our Church. An extract from the book will be found on our last page.

BRISTOL COLLEGE.

We take pleasure in laying the following documents before our readers, and in tendering to Dr. Colton our wishes for his success in the application which he is now making to the liberality of the Episcopalians of our city. The institution is now in a flourishing condition, and is understood to have the confidence of all classes of persons in the Church. We concur in the hope of the Christian Witness that no pecuniary embarrassment will be suffered to check the progress of this promising institution, and that able and willing members of our communion will be ready to consecrate a portion of their abundance to sustain it in its useful career.

TO THE FRIENDS OF RELIGION AND LEARNING IN THE EPISCOPAL CHURCH.

New-York, December 7, 1835, (294 Broadway.)

I beg leave respectfully to submit to you the following statements in relation to Bristol College, and to invite your attention to the annexed documents from the Bishop of this Diocese, and the Clergy of New-York.

The Origin of the College.—Bristol College had its origin in a desire to multiply facilities for a thorough liberal education to young men of piety and talents, in their preparation for the Theological Seminaries of the Episcopal Church, and to afford advantages also, to such other youths of our communion (who might be preparing for the secular professions) as should desire to pursue their collegiate course "under circumstances favorable to their attachment to the Church, to their good instruction in its principles, and to their uniform guidance in the ways of piety and virtue."

History.—In 1833 a valuable estate was purchased lying on the Pennsylvania side of the Delaware River, about three miles below Bristol, and about seventeen above Philadelphia, with a view to the establishment of the then contemplated College. This estate, containing very valuable buildings and three hundred and eighty acres of excellent land; (which had been long estimated at from $50,000 to $80,000,) was purchased for $20,000. Through the liberality of several friends of the Church in Philadelphia $5000 of the purchase money was paid—partly by donation and partly by loan. Fifteen thousand remains to be paid at the end of ten years from the date of the purchase.

In the summer of 1833, a President, two Professors, and three Tutors were appointed, and on the 1st of the ensuing October, the institution was opened with about forty students, a large proportion of whom were studying with an ulterior view to the ministry.

In February, 1834, a charter was granted by the Legislature of Pennsylvania, investing the institution with the fullest college and university powers, and securing to the Corporation, or Board of Trustees, the perpetual right of filling their own vacancies.

During the autumn of the same year, the increase of students rendered it, in the view of the Trustees, an obvious duty, relying upon the liberality of the Church, and the blessing of God, to extend the College buildings. A plan of an extensive edifice was adopted, and one section of it completed the same autumn. Another section, the west wing, has been erected during the present year.

At the annual meeting of the Board of Trustees, in October last, four new professorships were erected, viz. a Professorship of Intellectual and Moral Philosophy and Belles Lettres; of the Hebrew, Latin, and German Languages and Literature; of Rhetoric and Oratory; and of Chemistry and Natural History. The gentlemen elected to fill those chairs have accepted their respective appointments. Three of them have entered upon the discharge of their duties, and the other, the Professor of Chemistry and Natural History, is expected in a few weeks to commence his course of instruction.

Subscriptions.—Beside the original subscriptions toward the purchase money, about $15,000 has been subscribed during the last two years, by the friends of learning and piety in the Church; chiefly, however, in instalments of from one to five years.

Between $5000 and $6000 of this subscription has been made during the last four months, toward the expenses which have accrued in the erection of Pennsylvania Hall, on the condition that $10,000 be raised for this object before the 1st of January, 1836; and one of the most liberal subscribers (of $1000) has further offered a pledge, that if $10,000 be raised by the 1st of January, for this object, he will add $500 a year during the next five years.

Library and Apparatus.—The College and Society Libraries contain between three and four thousand volumes. Successful efforts are now making to increase the Libraries.

The Chemical and Philosophical Apparatus, and Cabinets of Natural History, have, through the liberality of several ardent and generous friends of science, been commenced with considerable promise. They must greatly depend upon the same spirit for their enlargement and completion.

Buildings.—There are two commodious college edifices. One of these, Clifton Hall, besides furnishing accommodations for the President's family, and between sixty and seventy students, embraces a commodious College Chapel, Oratorical Chamber, Refectories for dining 160 students, Professors' Rooms, a public Parlor, Actuary's Office, and Matron's Apartments. The other edifice, Pennsylvania Hall, will, when complete, present an Ionic façade upon the Delaware of 296 feet, and beside Recitation and Lecture Rooms, accommodate 150 students. The centre and intermediate wings of this edifice are already finished, and occupied by students and college officers.

Faculty and other Officers.—Rev. Chauncey Colton, D. D., President; Rev. C. J. Good, M. A., Professor of the Greek Language, Literature, and Antiquities; W. N. Pendleton, M. A., Professor of Mathematics, Natural Philosophy, and Engineering; Rev. C. S. Henry, M. A., Professor of Intellectual and Moral Philosophy and Belles Lettres; Adrian R. Terry, M. D., Professor of Chemistry and Natural History; G. S. Pattison, M. D., Lecturer on Anatomy and Physiology; Joseph Packard, M. A., Professor of the Latin, Hebrew, and German Languages, and Literature, and Librarian; Rev. John W. French, M. A., Professor of Rhetoric and Oratory; E. C. Thurston, Esq., Superintendent of the Department of Physical Education; Robert Rose, M. A., and Alexander Tutors.

Present number of Students.—The number of Students at present is *one hundred and fifty-six. Forty-four of these are of the Freshman Class.*

Besides these, the names of nearly one hundred are on the schedule of applicants for admission so soon as further accommodations shall be in readiness for them.

College Course.—Besides the authors usually embraced in the course of collegiate study, a thorough exegetical reading of parts of the Hebrew Scriptures, and of the Greek of the Septuagint and New Testament is pursued.

Gratuitous Tuition.—All scholarship students of the Episcopal Church, studying for the ministry, whether supported by benevolent individuals, or by Scholarship or Education Societies, receive their tuition *gratuitously. The amount annually given to the Church by the College in this way, is equivalent to the interest of* $22,500.

Expenses.—Board, Tuition, and Room-rent, $100 for the College year.

Subordinate Departments of the Institution.—The Academical Department, (limited to 60 pupils,) to fit young men over the age of 15 for the Freshman Class, at an annual expense of $125. 2. The Select School, (limited to 25 pupils,) for boys between the ages of 10 and 15, at an annual expense of $200.

Episcopal Character.—Its entire organization is Episcopal. *Bequests are secured to it as an Episcopal institution.* All the members of the faculty, and all the students, with very few exceptions, are of the Episcopal Church. The families and students attached to the College constitute an Episcopal congregation, of which the President is the pastor. The statutes enacted by the Trustees, require the under-graduates to give *reverent and studious attention to the formularies of the Episcopal Church.*

The Claims of the College.—The claims of this rising institution are strong and peculiar.

1. *It entirely supports itself from its own revenue.*—The revenue derived from the College proper and the subordinate departments, is found to be fully adequate to the payment of the salaries of all the College Officers, the taxes upon the estate, and the interest of the $15000 which remains to be liquidated at the end of ten years from the date of the purchase, (the interest of which is, by the terms of the stipulation, required to be paid annually.)

2. *It gives yearly to the Episcopal Church much more than the interest of the capital she has yet invested in it.* Besides supporting itself, the College actually gives to the Church, as stated above, in the shape of *gratuitous tuition to the scholarship students* who are studying for the Ministry, the interest of $22,500; and when the buildings shall be further enlarged, so as to afford accommodations for the number of students of this class intended to be received, the institution will, in this way, yearly return to the Church, in the aggregate of gratuitous tuition to her beneficiaries, an amount equivalent to the interest of $90,000. Where can there be made an investment yielding so sure and so rich a revenue?

The college has the effect of calling forth and educating the consecrated talent of the Church, which, but for such an institution, and the peculiar facilities which it offers, might, in thousands of instances, remain in comparative obscurity.

4. *Its location*, on the Atlantic border, in so accessible and central a position between the north and the south, and directly in the eye of the great thoroughfare (the Delaware, and the rail-roads on either side of it) between the principal cities of the Union, is a circumstance which can scarcely fail to secure to it, what from its first organization it has continued to receive, a very unusual degree of patronage in the way of students.

5. *The high standard and the peculiarly Christian character of its course of studies, and the thorough manner in which this course is pursued,* the very moderate annual expense, the spirit of Christian piety and of missions which pervades the institution, the sound Episcopal character which it possesses, must secure in an unusual degree, the confidence and affection of the friends of learning and religion in the Church, and commend it to their prayers and pious liberality.

To these brief statements, allow me, respectfully to add the expression of an earnest wish that you may be prompted by a generous love for the interests of sound Christian learning, the security and permanent prosperity of our common country—so much depending upon the state of her literary institutions—and by an intelligent zeal for the advancement of the Church of our Lord Jesus Christ at home, and in Pagan lands, to come forward at this important and interesting crisis of the history of Bristol College, as an efficient and liberal patron and friend. I have the honor to be,

With great respect, your servant, &c.
In behalf of the Board of Trustees,
Chauncey Colton,
President of Bristol College.

To the Clergy and Laity of the Diocese of New-York.

Brethren,—Understanding from the Rev. President Colton, of Bristol College, Pennsylvania, that that institution is greatly in need of pecuniary aid, in the accomplishment of its plans of usefulness, I state with pleasure my satisfaction, drawn from impartial and credible sources of information, that that college is well calculated in its arrangements and operations, to serve essentially the cause of literature and science; and that it is also so conducted as to secure its highly favorable bearing on the interests of the Protestant Episcopal Church. Indeed, one of its main objects is to offer facilities to young men of talents and piety, in their preparation for entrance into our General Theological Seminary; and those of a Diocesan character; and to afford to the youth generally of our Church, opportunities of attaining to a complete collegiate education, under circumstances favorable to the strengthening of their attachment to the Church, to their good instruction in its principles, and to their uniform guidance in the ways of piety and virtue.

It would be very gratifying to me if President Colton should meet from the members of this Diocese liberal encouragement in his present mission in behalf of the pecuniary interests of the college.

Benj. T. Onderdonk,
Bishop of the Diocese of New-York.

The undersigned having learned that President Colton, of Bristol College, Pennsylvania, is now in this city, soliciting aid for the completion of one of the College buildings, take pleasure in stating that they are satisfied the institution is entitled to the cordial and liberal support of Episcopalians, as a seminary well calculated to promote the best interests both of the Church and of our country; and they accordingly join with the Bishop of the Diocese in commending Bristol College to the liberality and kindness of the friends of religion and learning.

Francis L. Hawks, William Jackson,
James Milnor, S. Seabury,
L. P. Bayard, Thomas Pyne,
Thomas Lyell, Bird Wilson,
Manton Eastburn, Samuel H. Turner.
J. F. Schroeder,

APPEAL.

GENERAL THEOLOGICAL SEMINARY LIBRARY.

The Committee appointed for the increase of the Library would again, and for the last time, remind the friends of the Church that the period is fast approaching that renders valuable or worthless their past labors. Of the $10,000 to be raised or secured by the 1st of January next, $1000 is still wanting, and they make this last appeal to Churchmen not to allow so noble and needful an endowment to fall to the ground. To the approaching meeting of the Trustees in January, they must report either success or failure. It rests *now* with Episcopalians to say which—*hereafter* it will be too late. If the latter be their report, it will be to the Seminary a day of defeat, to the Church at large of disgrace, and to the Committee a day of deep mortification, alleviated only by the conviction that if they have labored in vain, it has not yet been through faint heart nor feeble hand. But even yet they hope for better things—the willing mind wants but little time to do its good work—and the overflowing wealth of our country is a treasury, of which if Christian feeling keep the key, that forbids the fear of means being yet wanting to avert the calamity. Alas! of this accumulating wealth what is the value to short-lived man? After the supply of rational needs, where lies its use save in advancing that holy cause that lives for ever? Let those then who have the means lay to heart the responsibility which rests upon them. Can they do too much for Him who died for them? Of their rich stewardship how stands the account? When called to close it, will it add no pang to think that the good they might have done they have not done, and that it is then too late?

On part of Committee.
J. McVickar.

Appointment of Missionaries.—The annual appointment of Missionary stations and Missionaries was made by the Board of Missions of this Diocese, at a meeting held on the 3d inst. The following is the table of stations and Missionaries as it now stands:—

Albany county, Watervliet. The Rev. James M. Tappan.

Allegany county, Angelica, (and *Dansville, Livingston county,*) ———. *Hunt's Hollow,* (and *Mount Morris, Livingston Co.*) The Rev. Thos. Meachem.

Broome county, Harpersville. The Rev. James Keeler.

Cattaraugus county, Ellicottville and *Olean.* The Rev. Thomas Morris.

Cayuga county, Moravia. ———.

Chatauque county, Fredonia. The Rev. Lucius Smith. *Mayville* and *Westfield.* The Rev. Rufus Murray.

Chenango county, Fayetteville. The Rev. Seth S. Rogers. *Greene.* The Rev. John V. Van Ingen, Deacon. *Mount Upton,* (and *Gilbertsville, Otsego county.*) The Rev. John Hughes. *Norwich.* ———. *Sherburne.* The Rev. Liberty A. Barrows.

Clinton county, Plattsburgh. The Rev. Joseph H. Coit.

Delaware county, Walton. The Rev. John F. Messenger.

Dutchess county, Lithgow. The Rev. Hiram Jelliff.

Franklin county, Malone. The Rev. Amos Pardee.

Genesee county, Warsaw. The Rev. Isaac Garvin, Deacon.

Greene county, Cairo. The Rev. Moses Burt. *Oakhill.* The Rev. James Thompson. *Windham.* The Rev. Origen P. Holcomb.

Herkimer county, Fairfield and *Norway.* The Rev. William M. Weber. M. D. *Little Falls and German Flats.* The Rev. Henry S. Attwater.

Jefferson county, Sacket's Harbor, and *Brownville.* The Rev. Amos C. Treadway. *Watertown.* The Rev. Burton H. Hickox.

Lewis county, Turin. The Rev. Edmund Embury.

Livingston county, Geneseo. The Rev. William P. Page. *West Avon.* The Rev. Ravaud Kearney.

Madison county, Perryville. ———.

Monroe county, Brockport. ———.

Niagara county, Niagara Falls and *Lewiston.* ———.

Oneida county, Holland Patent. The Rev. George Fiske. *Rome.* The Rev. James Sunderland.

Onondaga county, Geddes. The Rev. Richard Solomon. *Jamesville* and *Pompey.* The Rev. Marshall Whiting. *Onondaga Hill* and *Marcellus.* The Rev. Seth W. Beardsley. *Skaneateles.* The Rev. Joseph T. Clark.

Ontario county, Centrefield. ———. *Richmond.* The Rev. George H. Norton.

Orleans county, Medina. The Rev. James O. Stokes.

Oswego county, Constantia. The Rev. Henry Peck.

Otsego county. The Rev. Daniel Nash.

Queen's county, Cold Spring Harbor. The Rev. Isaac Sherwood.

Rensselaer county, Hoosick Falls. The Rev. Nathaniel O. Preston.

Saratoga county, Balston Spa and *Saratoga Springs.* The Rev. Deodatus Babcock. *Mechanicsville* and *Stillwater.* The Rev. William Allanson. *Waterford,* (and *Cohoes, Albany county.*) The Rev. Cyrus Stebbins. *West Charlton,* (and *Florida, Montgomery Co.*) The Rev. Timothy Minor.

Seneca county, Seneca Falls. The Rev. Robert Campbell. *Waterloo.* The Rev. Stephen McHugh.

Steuben county, Hammond's Port and *Bath.* The Rev. William W. Bostwick.

St. Lawrence county, Morristown. ———. *Potsdam* and *Canton.* The Rev. Richard Bury. *Waddington.* The Rev. Aaron Humphrey.

Suffolk county, Setauket and *Islip.* The Rev. Charles Seabury.

Sullivan county, Monticello. The Rev. Edward K. Fowler.

Tioga county, Big Flats. The Rev. John D. Gilbert. *Elmira.* The Rev. Thomas Clark. *Johnson's Settlement.* ———. *Richford,* (and *McLean, Tompkin's Co.*) The Rev. Nathan B. Burgess.

Tompkin's county, Danby, (and *Candor, Tioga Co.*) The Rev. Lucius Carter. *Hector.* The Rev. Richard Smith.

Ulster county, Kingston. The Rev. John Dowdney, jun.

Washington county, Granville. The Rev. Reuben Hubbard. *Hampton.* The Rev. Moore Bingham.

Wayne county, Palmyra. ———. *Sodus,* (and *Vienna, Ontario county.* The Rev. Erastus Spalding.

Westchester county, North-Salem, (and *Patterson, Putnam Co.*) The Rev. Alexander Frazer.

The following stations were appointed to continue until the 1st of April next:—

Cortland county, Homer. ———.
Niagara county, Lockport. The Rev. Orange Clark.
Seventy stations.
Syracuse, Onondaga county, was discontinued.

It was the earnest wish of the Board to increase its sphere of operations; but the state of its treasury would not allow of this. In many most promising fields of labor missionary aid is greatly needed, well deserved, and reasonably expected, but the funds are wanting.

The following addition to the rules and regulations for the government of the Missionary Board of the Education and Missionary Society of the Protestant Episcopal Church in the State of New-York, have been regularly adopted, and ordered to be printed, together with the resolution of the Board relating to the salaries of missionaries, signed by the President, Secretaries, and Treasurer.

Of Missionary Stations, Missionaries, and the Missionary Committee.

1. Missionary stations may be appointed by this Board at any meeting.

2. When two or more places are named together as a missionary station, and either of them shall separate itself from the connection, except with the consent of this Board, the congregation so separating itself shall cease to participate in any benefit of the Missionary Fund.

3. In addition to the place or places named as a missionary station, the missionary of that station shall supply such other contiguous place or places, and with such frequency as may be directed by the Bishop, or in case of a vacancy in the episcopate, or the Bishop's inability to act, by the Missionary Committee hereinafter provided for.

4. Missionaries shall be appointed, on the nomination of the Bishop, by a committee to be denominated *the Missionary Committee;* which committee shall consis of the Bishop of the Diocese, as chairman *ex-officio,* and two clerical and two lay members of this Board, to be elected by ballot at the first meeting of the Board after the annual meeting of the Society. Vacancies in the committee at any time occurring, may be supplied at any meeting of this Board. In case of a vacancy in the episcopate, or the Bishop's inability to act, a clerical member of the Board shall be chosen by the same by ballot, as chairman of the Missionary Committee, to serve during the continuance of the emergency; in whom the right of nominating missionaries shall be vested. The Missionary Committee shall report its proceedings to this Board at each stated meeting.

5. Whenever a missionary of this Society shall be also the minister of a parish, his connection with that parish shall not be dissolved by any act of the same, except by the consent of this Board, without the forfeiture by that parish of the benefit of the Missionary Fund.

6. The missionary stipend shall in all cases be considered as attached to the *station,* and payable to the missionary only as belonging to that station. And the stipend shall in all cases be paid to the missionary directly, and not through the vestry of any parish at that station; nor shall it be considered as forming a part of any contract between such vestry and the missionary.

7. The annual reports of the missionaries shall be made to the Bishop, or in case of a vacancy in the episcopate, to the Missionary Committee, by or before the fifteenth day of September in each year. It is also expected that the missionaries and their congregations faithfully exert themselves to further, by all proper means within their power, the objects of the Education and Missionary Society; and that the missionaries report from time to time to this Board what may have been accomplished in this way, and all other matters relating to their several stations, which they may deem interesting and important to be known.

The following is the resolution relative to missionary salaries:—

Resolved, That the salaries of all the missionaries be one hundred and twenty five dollars each per annum, payable quarterly by the Treasurer of this Society, on the first days of January, April, July, and October.

Signed by order of the Missionary Board,
Benjamin T. Onderdonk, *President.*
Henry Anthon, *Corresponding Secretary.*
Thomas C. Butler, *Recording Secretary.*
Benjamin M. Brown, *Treasurer.*

All orders on the Treasury must be directed to Benjamin M. Brown, Esq., Treasurer New-York Protestant Episcopal Education and Missionary Society, Butchers and Drovers' Bank, New-York.

STANDING COMMITTEE OF THE DIOCESE OF NEW-YORK

Nov. 28, 1835.

The Canonical certificate was this day granted and signed in favor respectively of Charles Jones, applying to be admitted to Deacon's Orders, and Alfred H. Partridge applying to be admitted a candidate for Holy Orders. W. Creighton, *Sec.*

NOTICE.

The Annual Matriculation of the Students of the General Theological Seminary will take place at St. Peter's Chapel, on Sunday evening next, at 7 o'clock. A sermon will be preached on the occasion.

Dec. 11, 1835,

INTELLIGENCE.

Bishop Onderdonk proposes holding the Annual Confirmations in this city and Brooklyn for the ensuing season as follows:—

Fourth Sunday in Advent, December 20, St. Paul's Chapel.

Second Sunday after Christmas, January 3, St. Ann's Church, Brooklyn.

First Sunday after Epiphany, January 10, St. John's Chapel.

Septuagesima Sunday, January 31, St. Mark's Church.

Quinquagesima Sunday, February 14, Christ Church.

Third Sunday in Lent, March 6, French Church Du St. Esprit.

Fifth Sunday in Lent, March 20, St. Stephen's Church.

First Sunday after Easter, April 10, St. George's Church.

On Advent Sunday, November 29th, the Bishop of this Diocese held an ordination in St. Paul's Free Church, Brooklyn, when Mr. Charles Jones was admitted to the order of Deacons. Morning prayer was read and the candidate presented by the Rev. Thomas S. Brittan, the Rector of the church, and the sermon preached by the Bishop.

Confirmation.—On the second Sunday in Advent, December 6, the Bishop of this Diocese confirmed twenty-four persons in Trinity Church, in this city.

Clerical Changes.—Rev. William Barlow, formerly of Connecticut, has resigned the Rectorship of St. Matthew's Church, Wilton, Conn., and accepted a call to St. Paul's Church, Ogdensburgh, N. Y.

The Rev. Archibald T. K. McCallum, Deacon, having brought from the Bishop of the Diocese of Maryland a letter of dismission to the Bishop of this Diocese, and been here received, has changed accordingly his canonical residence.

We learn that the Rev. Henry H. Bean, late of Frederick county, Maryland, has accepted the unanimous call of the vestry to the Rectorship of Christ Church, Washington, D. C., vacant by the resignation of the Rev. E. W. Hatch.—*Episcopal Recorder.*

The Rev. James W. Cooke, minister of Christ Church, in Lonsdale, R. I., has resigned his charge of that parish, and accepted a call of the vestry of St. George's Church, New-York city, to become Assistant Minister to Dr. Milnor.

The Rev. Henry Waterman has accepted a call to become Rector of St. James' Church, Woonsocket Falls, R. I.—*Christian Witness.*

DOMESTIC MISSIONS.

The following important missionary stations are at present unsupplied, viz.

New-Albany and Lawrenceburg, in Indiana;
Rushville, in Illinois, and
Key-West, in Florida.

The Domestic Committee of the Board of Missions are anxious to obtain a suitable missionary for each of these places without delay. The undersigned will be happy to give every necessary information respecting them; and is respectfully requests those clergymen who are disposed to enter on any of these promising fields of labor, to communicate with him on the subject.

Benjamin Dorr,
Sec. and Gen. Agent of Dom. Com. of Missions.

Editors of Church periodicals are requested to give the above a few insertions.

Calendar.

DECEMBER.

13. 3d Sunday in Advent.
16, 18, 19. Ember-Days.
20. 4th Sunday in Advent.
21. St. Thomas.
25. Christmas-Day.
26. St. Stephen.

ACKNOWLEDGMENTS.

FOREIGN MISSIONS.

Since the last public acknowledgment the Committee have received:—

By the hands of J. C. Dupont, Superintendent, toward the China Mission, contributed by the children of the Seminary Sunday School, No. 1, in sums of one cent weekly,			$12 55
From Mr. Knapp, of Chenango county, by the hands of Swords, Stanford & Co.,—			
For the Greek Mission,		$5 00	
For the China Mission,		5 00	10 00
By the hands of the Rev. Daniel Cobia, of Charleston, S. C.,—			
One-fourth of the collection at the monthly missionary lectures from June to October,		$44 50	
Collection of the Missionary Association of St. Philip's Church, for the quarter ending in October,—			
For China,	$15 25		
For Greece,	1 69		
For the General Fund,	17 62	34 56	79 06
From the Missionary Association of St. John's Church, Brooklyn, for the China Mission,			50 00
Collected in St. George's Church, New-York, after a sermon by the Rev. Dr. Milnor, on the subject of Foreign Missions, and being the first fruits of a series of discourses to be delivered in the churches of this city and Brooklyn, viz.—			
Plate collection,		$245 27	
Received afterward,		17 67	
Pledges redeemed,—			
J. A. Hoyt,		10 00	
J. Russell,		5 00	
Charles Wardell,		10 00	
P. R. Roach,		5 00	
J. Sherry,		3 00	
T. Tucker,		20 00	
Mrs. T. Tucker,		5 00	
Joseph R. Taylor, for China Mission,		100 00	420 94
			$572 55

Henry Cary, *Treasurer.*

GENERAL P. E. SUNDAY SCHOOL UNION.

The subscriber, appointed Special Agent to collect funds for the General Protestant Episcopal Sunday School Union, gratefully acknowledges the receipt of,

From St. George's Church, Fredericksburgh, Va.,	$166 25
Christ Church, Norfolk, Va.,	288 25
Trinity Church, Portsmouth, Va.,	89 31
St. John's Church, Washington, D. C.,	102 91
Christ Church, Navy Yard, D. C.,	34 33
Christ Church, Georgetown, D. C.,	35 00
Petersburgh Parish, D. C,	210 00
	$926 05

In justice to the four last named parishes, it must be stated that the weather was very unfavorable when the application was made to them, and that consequently the congregations were quite small; and that the only time other engagements would allow the subject to be presented to the church at Georgetown, and the one at the Navy Yard, was when the congregation is usually the smallest. And it is an act of justice also to add, that the amount secured at Portsmouth is the largest in *proportion* to the size of the congregation yet realized.

F. H. Cuming,
Secretary of Gen. P. E. S. S. Union.

FOREIGN MISSIONS.

The undersigned acknowledges the receipt of two boxes for Miss Baldwin, missionary teacher at Athens, in Greece, said to contain articles prepared by the ladies of Richmond, and by Mrs. Rontand, of Norfolk, in the letter of advice concerning them from the Rev. George Woodbridge, of Richmond, which will be duly forwarded.

James Milnor,
Secretary and General Agent of the Committee of the P. E. Church for Foreign Missions.

LIBRARY OF THE GENERAL THEOLOGICAL SEMINARY.

From the Rev. John M. Ward, of Hoboken, through Swords, Stanford & Co., Dictionarium Hexaglottum Ambrosii Calepini, Latin, Greek, Italian, French, Spanish, and German.

John McVickar.

The subscriber, as Treasurer of the General Protestant Episcopal Sunday School Union, gratefully acknowledges the receipt of one dollar from an individual, through the hands of the Rector of St. Luke's Church, New-York, in addition to the $100 noticed last week.

Also, seven dollars and fifty cents from the communicants of Christ Church, Macon, Ga., through the hands of the Rev. S. G. Bragg, toward liquidating the debt of the Union.

Floyd Smith, 46 Lumber-street.

CALVARY CHURCH.

The Vestry of Calvary Church thankfully acknowledge the following sums to aid in erecting their edifice.

Mr. Henry J. Seaman, $20—Anson Blake, 20 00,	$40 00
D. A. Cushman, 20 00—John P. Stagg, 20 00,	40 00
John J. Bailey, 20 00—Charles Keeler, 20 00,	40 00
David Austen, 10 00—Wm. E. Wilmerding, 10 00,	20 00
Wm. M. Benjamin, 5 00—M. J. Becar, 5 00,	10 00
Hon. Gideon Lee, 20 00—Rev. W. Creighton, 20 00,	40 00
A member of Ascension Church,	5 00
A member of St. John's Chapel,	2 00
A friend to the poor,	3 00
	200 00

Donations, as heretofore, may be left with Prof. McVickar, Columbia College, or with Dr. S. D. Fitch, 760 Broadway.

From Charles March, Esq.,	$20 00

Received from Mr. Charles A. Focke, a splendidly bound quarto Bible, of Clarendon Press.

For the Vestry,
John McVickar, *Treasurer.*

Letters have been received at the N. Y. Prot. Episcopal Press, during the week ending December 9th, from the following persons, viz.

Rev. J. V. Van Ingen, *with remit. of draft*—Rev. E. Ingersoll, *with remit.*—H. D. Evans—Joseph Gill—Postmaster, Arlington—John W. Woodward—C. & M. Morse—James Abercrombie, jun.—Postmaster, Wilton—Rev. John Lee Watson—Thos. Chapman, *with remit.*—Rev. Asa Cornwall, *with remit.*—A. E. Miller. *with remit.*—Rev. Dr. Wyatt—Thomas T. Bouldin—Rev. H. M. Davis, *with remit.*—Rev. G. B. Andrews, *with remit.*—Rev. E. E. Beardsley—Postmaster, St. Louis—A. Landon, *with remit.*

Received by the Gen. Prot. Episc. S. S. Union.

Rev. S. G. Bragg, *with remit.*—Isaac N. Whiting—Harriet D. Jarvis, 2, *with remit.*—Eveline Taylor, *with remit.*—John C. Pechin—Rev. N. E. Cornwall—Postmaster, Gambier—Rev. F. H. Cuming, *with remit.*

SENTIMENTS OF JOHN AND CHARLES WESLEY IN REGARD TO SEPARATION FROM THE CHURCH OF ENGLAND.

"It is, or may be, generally known that Samuel, John, and Charles Wesley were all clergymen in the Church of England. The two latter, instead of taking parishes, spent most of their lives in travelling in England and America, to promote piety among the people. The course they adopted was to form little societies of such as were disposed to join them, but not to preach in church hours in a parish where there was a clergyman, that all their people might have opportunity to attend upon the worship and ordinances of the Church. A few other clergymen joined them in a course of years; but their preachers were chiefly laymen. After they had become numerous, some of them expressed a wish to separate from the Church; which induced John Wesley to publish the subjoined "Reasons." As some of his professed followers are much engaged in drawing people away from the Church, these "Reasons" from the man whom they call "the founder of their church," ought occasionally to be published."

"'Reasons for not separating from the Church.

"'Because it would be a contradiction to the solemn and repeated declarations which we have made in all manner of ways, in preaching, in print, and in private conversation.

"'Because on this, as well as many other accounts, it would give huge occasion of offence to those who desire occasion, to all the enemies of God and truth.

"'Because it would exceedingly prejudice against us many who fear, yea, who love God; and thereby hinder their receiving so much, perhaps any further benefit from our preaching.

"'Because it would hinder multitudes of those who neither love nor fear God from hearing us at all.

"'Because it would occasion inconceivable strife and contention between those who left, and those who remained in the Church, as well as between those who left us, and those that remained with us; nay, and between those very parsons who remained, as they were variously inclined one way or the other. Many have in our memory left the Church, and formed themselves into distinct bodies. And certainly many of them from a real persuasion that they should do God more service. But have any separated themselves and prospered? Have they been either more holy or more useful than they were before?

"'Because by such separation we should not only throw away the peculiar glorying which God hath given us, 'that we do and will suffer all things for our brethren's sake, though the more we love them, the less we be loved;' but should act in direct contradiction to that very end for which we believe God hath raised us up. The chief design of his providence in sending us out, is undoubtedly to quicken our brethren; and the first message of all our preaching is to the lost sheep of the Church of England. Now, would it not be a flat contradiction to this design to separate from the Church? These things being considered, we cannot apprehend (whether it be lawful in itself or no,) that it is lawful for us; were it only on this ground, that it is not expedient.

"'Might it not at least be a prudential rule for every Methodist preacher, not to frequent any dissenting meeting? If we do this, certainly our people will. Now this is actually separating from the Church. If, therefore, it is at least not expedient to separate, neither is this expedient. Indeed, we may attend our assemblies and the Church too, because they are at different hours. But we cannot attend both the meeting and the Church, because they are at the same hours. If it be said, "but at the Church we are fed with chaff; whereas at the meeting we have wholesome food:" we answer 1st: The prayers of the Church are not chaff; they are substantial food for any that are alive to God. 2d. The Lord's Supper is not chaff, but pure and wholesome food for all who receive it with upright hearts. Yea, 3d. In almost all the sermons we hear there, we hear many great and important truths. And whoever has a spiritual discernment may separate the chaff from the wheat therein. 4th. How little is the case mended at the meeting! Either the teachers are new-light men, denying the Lord that bought them, and overturning his Gospel from the very foundation; or they are predestinarians, and so preach predestination and final perseverance more or less. Now, whatever this may be to them who were educated therein, yet to those of our brethren who have lately embraced it, repeated experience shows it is not wholesome food; rather to them it has the effect of deadly poison.

"'In order to cut off all jealousy and suspicion from our friends, and hope from our enemies, of our having any design to separate from the Church, it would be well for every Methodist preacher, who has no scruple concerning it, to attend the service of the Church as often conveniently as he can, and the more we attend it the more we love it, as constant experience shows. On the contrary, the longer we abstain from it, the less desire we have to attend it at all.'

["Some sentences not so material, are omitted in this extract.]

"'In a 'Further Appeal to men of reason and religion,' Mr. Wesley thus addresses 'the members of the Church of England.'

"'We do not dispute concerning any of the *externals* or *circumstantials* of religion. There is no room; for we agree with you therein. We approve of, and adhere to them all—all that we learnt together when we were children, in our Catechism and Common Prayer-book. We were born and bred up in your own Church, and desire to die therein. We always were, and are now zealous for the Church. We hold, and ever have done, the same opinions which we and you received from our forefathers. But we do not lay the main stress of our religion on any opinions, right or wrong; neither do we ever begin, or willingly join in, any dispute concerning them. The weight of all religion, we apprehend, rests on holiness of heart and life. And, consequently, wherever we come, we press this with all our might. How wide then is the difference between our case and the case of any of those [dissenters] that are above mentioned! They *avowedly separated* from the Church. We utterly *disavow* any such design. They severely, and almost continually inveighed against the *doctrines* and *discipline* of the Church they left. We approve both the *doctrines* and *discipline* of our Church, and inveigh only against ungodliness and unrighteousness. They spent part of their time and strength in contending about *externals* and *circumstantials*. We agree with you in both; so that having no room to spend any time in such vain contention, we have our desire of spending and being spent in promoting plain practical religion.'

"After all this reasoning against schism, the same John Wesley, though never pretending to be a bishop himself, yet, in a private chamber, at a public-house in Bristol, was persuaded to lay his hands on Dr. Coke, and constitute him a bishop. And from that transaction is derived the whole Methodist ministry. How strange that Mr. Wesley should do this! His brother Charles has given us the reason.—'When he did it he was eighty-two years of age.'

"Subjoined are some extracts from a letter of Charles Wesley to Dr. Chandler, an American clergyman, April, 1785, the same year in which Dr. Seabury, the first bishop, was received by the Church in the United States.

"'Our only design was, to do all the good we could, as ministers of the Church of England, to which we were firmly attached, both by education and principle. My brother still acknowledges her the best national Church in the world. * * * * We had no plan but to serve God and the Church of England. The lost sheep of this fold were our principal care.

"'Our eldest brother Samuel was alarmed at our going on, and strongly expressed his fears of its ending in a separation from the Church. All our enemies prophesied the same. This confirmed us the more in our resolution to continue in our calling, (in the Church,) which we constantly avowed, both in public and private, by word, and preaching, and writing, exhorting all our hearers to follow our example. My brother drew up rules for our society, one of which was constantly to attend the Church prayers and sacrament.

"'I never lost my dread of separation, nor ceased to guard our societies against it. I frequently told them, "I am your servant as long as you remain members of the Church of England, but no longer. Should you ever forsake her, you renounce me." Some of our lay preachers early discovered an inclination to separate, which induced my brother to publish reasons against a separation. As often as it appeared, we beat down the *schismatical spirit*. If any one did leave the Church, at the same time he left our society. For fifty years we kept the sheep in the fold; and having fulfilled the number of our days, we only waited to depart in peace.

"'After our having continued friends for above seventy years, and fellow-laborers for above fifty, can any thing but death part us? I can scarcely yet believe, that in his eighty-second year, my brother, my old intimate friend and companion, should have assumed the Episcopal character, ordained elders, consecrated a bishop, and sent him to ordain the lay preachers in America. I was then in Bristol, at his elbow; yet he never gave me the least hint of his intention. How was he surprised into so rash an action? He certainly persuaded himself that it was right.

"'Lord Mansfield told me last year, that *ordination* was *separation*. This my brother does not or will not see; or that he has renounced the principle and practice of his whole life; that he has acted contrary to all his declarations, protestations, and writings; robbed his friends of their boasting; realized the Nag's Head ordination; and left an indelible blot on his name, as long as it shall be remembered.

"'Thus our partnership here is dissolved, but not our friendship. I have taken him for better for worse, till death us do part, or rather reunite us in love, inseparable. I have lived on earth a little too long, who have to see this evil day; but I shall very soon be taken from it, in steadfast faith that the Lord will maintain his own cause, and carry on his work, and fulfil his promise to his Church—"Lo, I am with you always, even unto the end of the world."

"'Permit me to subscribe myself, &c.

"'Charles Wesley.'"

"'P. S. What will become of the American Methodists? Had they had patience a little longer, they would have seen a *real primitive bishop* in America, duly *consecrated by three Scotch bishops*, who had *their* consecration from the English bishops, and are acknowledged by them the same with themselves. There is, therefore, not the least difference betwixt the members of Bishop Seabury's Church, and the members of the Church of England.

"'You know I had the happiness to converse with that truly apostolical man, who is esteemed by all that know him, as much as by you and me. He told me he looked upon the Methodists in America as sound members of the Church, and was ready to ordain any of their preachers, whom he should find duly qualified. His ordination would be indeed genuine, valid, and Episcopal. But what are your poor Methodists now? Only a new sect of Presbyterians. And after my brother's death, which is now so very near, what will be their end? They will lose all their usefulness and importance; they will turn aside to vain janglings; they will settle again upon their lees, and, like other sects of dissenters, come to nothing.'"

From the Churchman's Manual.

FAMILY PRAYER.

As the Church has set forth some admirable "*Forms of Prayer to be used in Families*," this seems to be the proper place to say something on the advantages and pleasures of family devotion.

This branch of the Christian's duty is perhaps more generally neglected, even in pious families, than almost any other; although it would seem to be a part of worship due to our Creator and bountiful Benefactor, in which every parent would delight to engage. No doubt the neglect arises, in most cases, from a want of confidence and resolution to *begin* the pious work of calling our children and servants together, and making then kneel around us, while we present our supplications and praises to "the God who heareth prayer." But we are persuaded that when *a beginning* has once been made, no master of a family will wish to lay it aside; on the contrary, the moments spent in the morning and evening devotions of his household, will be the happiest of the day. Let every parent be prevailed upon to make the attempt for a single week, or month, at least; using the forms set forth in the Prayer-book, or some one of the numerous manuals of devotion intended for family worship. He will soon feel the good effects on his own religious character, and discern its blessed influences on the conduct of those intrusted to his care.

There are few parents, whatever may be their own feelings on religious subjects, who do not wish to see their children virtuous here, and happy hereafter; but how can they expect this, if they do not set them the example of a holy life? And what, I would ask, is calculated to make a deeper and more favorable impression on the tender minds of his offspring, than the habitual reverence with which they see their earthly parent approach the throne of their heavenly Father, to offer unto him the incense of their prayers, thanksgivings, and praise? The influence of these consecrated seasons is felt even when the domestic circle has been broken up, and its members have been "separated long amid the world's wide way;" and it was from the cherished recollection of these hours of family prayer that a learned and pious prelate is said to have "very often and publicly blessed God that he was born and bred in a family in which God was worshipped daily."

No ties are so strong, or so lasting, as those of religion. The bonds of kindred and affection may unite us on earth; but those of religion alone will continue to unite us closely and indissolubly in heaven. In the family circle the happiness of *one* is the happiness of *all*. They have the same views, the same feelings, the same interests;—"*if one member suffer, all the members suffer with it; or if one member be honored, all the members rejoice with it.*" Assembled around the family altar, having the same favors to ask, the same mercies to acknowledge,—husband and wife, parents and children, brothers and sisters, here unite, with a oneness of interest and feeling, in praying for blessings on each other. How grateful does the incense of their prayers and praises ascend before the mercy-seat of Him, "who sitteth between the cherubim!" How acceptable is this "sacrifice of a sweet savor," rising pure and fresh from the altar of holy and united hearts! Surely "God, *even their own* God, *will give them his blessing!*" They have here commenced on earth those delightful exercises of devotion which they hope to continue more perfectly in that temple above, in the same happy union. Here all is the spirit of order, harmony, and love.

Religion, as it is with them the most important concern, so it begins and closes the duties of the day. In the morning they unite in rendering thanks to Him, who has so mercifully preserved them through the dangers of the night, and in requesting his blessing on their respective labors; and in the evening they again assemble to acknowledge the favors which they prayed for and have received, and to commit themselves to the protection of Him, who neither slumbers nor sleeps.

O happy family! O blessed society! where religion is thus made the handmaid of pleasure! Where she is invoked to lend her aid to lighten the toils and cares of the world,—to give a pure and holy zest to the rational and refined enjoyments of life,—and to cherish and strengthen the kindliest feelings and the holiest charities of our nature! Here you may behold the original of that beautiful, and bright, and glowing sketch, drawn by a master's hand;—"In a holy Christian family, we see the old and young linked together, comforting themselves, strengthening and edifying one another in the holy bands of brotherly love, natural affection, and Christian charity. They pray together, and for one another. Together they read the Scriptures; and they are glad to repair together to the house of the Lord, in search of needful help, and to declare his goodness and mercy to the children of men. They bear one another's burdens. They weep together, and rejoice together; and live together in unity; and their prayer is, that after they are once torn asunder here, and divided, they may all be found worthy in the end to meet again together in heaven, a happy family, no more to part, even unto everlasting; receiving the end of their faith, the salvation of their souls. So, indeed, it shall be through His might who has gone before. And this is the perfect consummation in bliss of a holy family."

So natural, easy, and delightful are all the duties connected with family religion,—so necessary is it to our own happiness and the temporal and eternal well-being of those around us, that we see not how any parent can neglect it. And yet how many, who are otherwise pious and exemplary in their lives, never think of calling their household together to "serve the Lord," unless a minister happens to be present, to lead their devotions. This ought not so to be. If a parent would discharge his duty faithfully to his God, his family, and himself,—if he would see his children growing up in the nurture and admonition of the Lord, that they may be useful here, and happy hereafter,—he must not only pray *for* them, but *with* them. Then shall "his children be like olive-plants round about his table; and the Lord shall bless him out of Zion."

From Warburton's Letters.

HUME'S ESSAYS.

There is an epidemic madness amongst us, today we burn with the feverish heat of superstition, to-morrow we stand fixed and frozen in atheism. Expect to hear that the churches are all crowded next Friday; and that on Saturday they buy up Hume's new essays; the first of which (and please you) is *The Natural History of Religion*; for which I will trim the rogue's jacket, at least sit upon his skirts, as you will see when you come hither, and find his margins scribbled over. In a word, the essay is to establish an atheistic naturalism, like Bolingbroke; and he goes upon one of Bolingbroke's capital arguments, that idolatry and polytheism were before the worship of the one God. It is full of absurdities: and here I come in with him; for they show themselves knaves: but, as you well observe, to do their business, is to show them fools. They say this man has several moral qualities. It may be so. But there are vices of the mind as well as body; and a wickeder heart, and more determined to do public mischief, I think I never knew. This essay has so much provoked me, that I have a great deal to say to him occasionally on other accounts.

HUME'S HISTORY.

As to Hume's history, you need not fear the being forestalled by a thousand such writers. But the fear is natural, as I have oft felt, and have as oft experienced to be absurd.

Hume has outdone himself in this new history, in showing his contempt of religion. This is one of those proof charges which Arbuthnot speaks of in his treatise of *political lying*, to try how much the public will bear. If his history be well received, I shall conclude that there is even an end of all pretence to religion. But I should think it will not: because I fancy the good reception of Robertson's proceeded from the *decency* of it. Hume carries on his system here, to prove we had *no constitution* till the struggles with James and Charles procured us one. And he has contrived an effectual way to support his system, by beginning the History of England with Henry VII., and *shutting out* all that preceded, by assuring his reader that the earlier history is worth no one's while to inquire after. Should you not take notice of this address? I take it for granted you will read his history—say nothing of it till it be published, for I engage my word to Millar to be silent about it till that time.

All you say of Malbranche is strictly true: he is an admirable writer. There is something very different in the fortune of Malbranche and Locke. When Malbranche first appeared, it was with a general applause and admiration; when Locke first published his essay, he had hardly a single approver. Now Locke is universal, and Malbranche sunk into obscurity. All this may be easily accounted for. The intrinsic merit of either was out of the questson. But Malbranche supported his first appearance on a philosophy in the highest vogue; that philosophy has been overturned by the Newtonian, and Malbranche has fallen with his master. It was to no purpose to tell the world that Malbranche could stand without him. The public never examines so narrowly. Not but that there was another cause sufficient to do the business, and that is his debasing his noble work with his system of *seeing all things in* God. When this happens to a great author, one half of his readers out of folly, the other out of malice, dwell only on the unsound part, and forget the other, or use all their arts to have it forgotten.

This has been the very fate of Baxter. His noble demonstration has been neglected, because he wrote of *dreaming*.

But the sage Locke supported himself by no system on the one hand; nor, on the other, did he dishonor himself by any whimsies; the consequence of which was, that neither following the fashion nor striking the imagination, he at first had neither followers nor admirers: but being everywhere clear, and everywhere solid, he at length worked his way, and afterward was subject to no reverses. He was not affected by the new fashions in philosophy, who leaned upon none of the old; nor did he afford ground for the after-attacks of envy and folly by any fanciful hypothesis; which, when grown stale, are the most nauseous of all things.

Extracts from Judge Story's Discourse.

CHIEF JUSTICE MARSHALL.

There was in Chief Justice Marshall a rare combination of virtues, such only as belongs to a character of consummate wisdom; a wisdom which looks through this world, but which also looks far beyond it for motives and objects. I know not whether such wisdom ought to be considered as the cause, or the accompaniment of such virtues; or whether they do not in truth alternately act upon, and perfect each other.

I have said that there was in him a rare combination of virtues. If I might venture upon so solemn an occasion to express my own deliberate judgment, in the very terms most significant to express it, I should say that the combination was so rare, that I have never known any man whom I should pronounce more perfect. He had a deep sense of moral and religious obligation, and a love of truth, constant, enduring, unflinching. It naturally gave rise to a sincerity of thought, purpose, expression, and conduct, which, though never severe, was always open, manly, and straight forward. Yet it was combined with such a gentle and bland demeanor, that it never gave offence; but it was, on the contrary, most persuasive in its appeals to the understanding.

Among Christian sects, he personally attached himself to the Episcopal Church. It was the religion of his early education; and became afterward that of his choice. But he was without the slightest touch of bigotry or intolerance. His benevolence was as wide as Christianity itself. It embraced the human race. He was not only liberal in his feelings and principles, but in his charities. His hands were open upon all occasions to succor distress, to encourage enterprise, and to support good institutions.

He was a man of the most unaffected modesty. Although I am persuaded that no one ever possessed a more entire sense of his own extraordinary talents and acquirements than he; yet it was a quiet, secret sense, without pride and without ostentation. May I be permitted to say, that during a most intimate friendship of many, many years, I never upon any occasion was able to detect the slightest tincture of personal vanity. He had no desire for display; and no ambition for admiration. He made no effort to win attention in conversation or argument, beyond what the occasion absolutely required. He sought no fine terms of expression, no vividness of diction, no ornate elegancies of thought, no pointed sentences to attract observation. What he said was always well said, because it came from a full mind, accustomed to deep reflection; and he was rarely languid, or indifferent to topics which interested others. He dismissed them without regret, though he discussed them with spirit. He never obtruded his own opinions upon others; but brought them out only as they were sought, and then with clearness and calmness. Upon a first introduction, he would be thought to be somewhat cold and reserved; but he was neither the one nor the other. It was simply a habit of easy taciturnity, waiting as it were his own turn to follow the line of conversation, and not to presume to lead it. Even this habit melted away in the presence of the young; for he always looked upon them with a sort of parental fondness, and enjoyed their playful wit, and fresh and confident enthusiasm. Meet him in a stage-coach, as a stranger, and travel with him a whole day; and you would only be struck with his readiness to administer to the accommodations of others, and his anxiety to appropriate the least to himself. Be with him the unknown guest at an inn, and he seemed adjusted to the very scene, partaking of the warm welcome of its comforts, whenever found; and if not found, resigning himself without complaint to its meanest arrangements. You would never suspect in either case that he was a great man; far less that he was the Chief Justice of the United States. But if, perchance, invited by the occasion, you drew him into familiar conversation, you would never forget, that you had seen and heard that 'old man eloquent.'

He had great simplicity of character, manners, dress, and deportment; and yet with a natural dignity, that suppressed impertinence, and silenced rudeness. His simplicity was never accompanied with that want of perception of what is right and fit for the occasion; of that grace which wins respect, or that propriety which constitutes the essence of refined courtesy. And yet it had an exquisite *naivete* which charmed every one, and gave a sweetness to his familiar conversations, approaching to fascination. The first impression of a stranger upon his introduction to him was generally that of disappointment. It seemed hardly credible that such simplicity should be the accompaniment of such acknowledged greatness. The consciousness of power was not there; the air of office was not there; there was no play of the lights or shades of rank; no study of effect in tone or bearing. You saw at once that he never thought of himself; and that he was far more anxious to know others, than to be known by them. You quitted him with increased reverence for human greatness; for in him it seemed inseparable from goodness. If vanity stood abashed in his presence, it was not that he rebuked it, but that his example showed its utter nothingness.

He was a man of deep sensibility and tenderness; nay, he was an enthusiast in regard to the domestic virtues. He was endowed by nature with a temper of great susceptibility, easily excited, and warm when roused. But it had been so schooled by discipline, or rather so moulded and chastened by his affections, that it seemed in gentleness, like the distilling dews of evening. It had been so long accustomed to flow in channels, where its sole delight was to give or secure happiness to others, that no one would have believed that it could ever have been precipitate or sudden in its movements. In truth, there was, to the very close of his life, a romantic chivalry in his feelings, which, though rarely displayed, except in the circle of his most intimate friends, would there pour out itself with the most touching tenderness. In this confidential intercourse, when his soul sought solace from the sympathy of other minds, he would dissolve in tears at the recollection of some buried hope, or lost happiness. He would break out into strains of almost divine eloquence, while he pointed out the scenes of former joys, or recalled the memory of other days, as he brought up their images from the dimness and distance of forgotten years, and showed you at once the depth with which he could feel, and the lower depths in which he could bury his own closest, dearest, noblest emotions. After all, whatever may be his fame in the eyes of the world, that, which in a just sense was his highest glory, was the purity, affectionateness, liberality and devotedness of his domestic life. Home, home, was the scene of his real triumphs. There he indulged himself in what he most loved, the duties and blessings of the family circle. There his heart had its full play; and his social qualities, warmed, and elevated, and refined by the habitual elegancies of taste, shed around their beautiful and blended lights. There the sunshine of his soul diffused its softened radiance, and cheered, and soothed, and tranquillized the passing hours.

May I be permitted also in this presence to allude to another trait in his character, which lets us at once into the inmost recesses of his feelings with an unerring certainty. I allude to the high value in which he held the female sex, as the friends, the companions, and the equals of man. I do not here mean to refer to the courtesy and delicate kindness, with which he was accustomed to treat the sex; but rather to the unaffected respect with which he spoke of their accomplishments, their talents, their virtues, and their excellences. The scoffs and jeers of the morose, the bitter taunts of the satirist, and the lighter ridicule of the witty, so profusely, and often so ungenerously, poured out upon transient follies or fashions, found no sympathy in his bosom. He was still farther above the common-place flatteries by which frivolity seeks to administer aliment to personal vanity, or vice to make its approaches for baser purposes. He spoke to the sex when present, as he spoke of them when absent, in language of just appeal to their understandings, their tastes, and their duties. He paid a voluntary homage to their genius, and to the beautiful productions of it, which now adorn almost every branch of literature and learning. He read those productions with a glowing gratitude. He proudly proclaimed their merits, and vindicated on all occasions their claims to the highest distinction. And he did not hesitate to assign to the great female authors of our day a rank, not inferior to that of the most gifted and polished of the other sex. But above all he delighted to dwell on the admirable adaptation of their minds, and sensibilities, and affections, to the exalted duties assigned to them by Providence. Their superior purity, their singleness of heart, their exquisite perception of moral and religious sentiment, their maternal devotedness, their uncomplaining sacrifices, their fearlessness in duty, their buoyancy in hope, their courage in despair, their love, which triumphs most when most pressed by dangers and difficulties; which watches the couch of sickness, and smooths the bed of death, and smiles even in the agonies of its own sufferings. These, these were the favorite topics of his confidential conversation; and on these he expatiated with an enthusiasm which showed them to be present in his daily meditations.

OLD HUMPHREY'S SHORT WAY WITH INFIDELS.

In moving among mankind, I have now and then fallen in with infidels, who have not only declared their disbelief of the Bible, but endeavored also to destroy the faith of others in that blessed book. The way in which they have always begun their attack, is to higgle and wriggle about some disputed point of little importance, with as much confidence as if they were on the very point of overturning the whole truth of Scripture by their silly prattle. Just as soon would a poor blind mole tear up from the ground an oak of a hundred years' growth, by burrowing under one of the least of its roots.

If ever you fall in with any of these unhappy beings, don't be drawn into cavil with them about trifles, but boldly declare your opinion, leaving them to wrangle, if they like, by themselves.

Tell them that if there be any thing good, and pure, and holy, and heavenly in the world, the Bible exhorts us to practise it; and if there be any thing that is evil, and base, and vile in the world, the Bible commands us to avoid it. That will be a poser.

Tell them that the Bible contains more knowledge and wisdom than all the other books that were ever printed put together; and that those who believe its promises, and obey its commandments, have peace, and hope, and joy in the cares of life, and the trying hour of death. That will be a poser too.

Tell them that the Bible has been believed in by the wisest and best of men from generation to generation, as the word of the living God, and that it makes known to a sinner the only way of salvation through the merits and death of a crucified Redeemer. That will be another poser.

And then ask them, before they pull the book to pieces any more, to produce one that has done a thousandth part as much good in making men happy on earth, and in guiding them in the way to heaven: and that will be the greatest poser of all to them.

Depend upon it, this course will be better than wrangling and jangling about sticks and straws, losing your temper, and feeling yourself outwitted into the bargain, by the borrowed conceits of silly coxcombs, whose hearts and whose heads are equally empty.—*Christian Secretary.*

KEEPSAKE.

The Christian Keepsake and Missionary Annual for 1836. Edited by the Rev. William Ellis, London, for sale at the Protestant Episcopal Press.
Nov. 19, 1835.

COIT'S BIBLE.

A quantity of the above-named highly-approved work has just been received in sheets. They will be put up in a variety of bindings. Orders received at the Protestant Episcopal Press. To the *trade* they will be sold in sheets, if required.

CHURCHMAN'S ALMANAC
FOR 1836.

There remain on hand a few hundred copies of the above work, for sale at the Protestant Episcopal Press.
Nov. 19, 1835.

THE CANONS

of the General Convention of 1832 and 1835, done up together, for sale at the "Protestant Episcopal Press," for the benefit of the Convention, at *twenty-five cents* per copy. A liberal deduction will be made to the trade, both in and out of the city who may order them.
Nov. 19, 1835.

BISHOP HOBART'S EDITION OF MANT & D'OYLY'S FAMILY BIBLE.

Copies of this valuable Commentary on the Holy Scriptures are constantly for sale at the office of the Protestant Episcopal Press.

In addition to the recommendations which this work has received from the Bishops of the Church of England, and of the Protestant Episcopal Church in this country, the following notice of it is offered to the public. It is taken from the Rev. Thomas Hartwell Horne's invaluable Introduction to the Critical study and knowledge of the Scriptures, Vol. 2, page 756—"On the fundamental articles of Christian verity—the Deity and Atonement of Jesus Christ, and the personality and offices of the Holy Spirit—this work may be pronounced to be a library of Divinity."
Nov. 19, 1835.

PASTOR'S TESTIMONY.

A fresh supply of 'The Pastor's Testimony,' *third edition*, just received and for sale at the Protestant Episcopal Press, wholesale or retail.

THE DEAD WHO DIE IN THE LORD.

Just received, and for sale at the Protestant Episcopal Press, *The Dead who Die in the Lord*, a sermon preached in St. Stephen's Church, New-Hartford, on Wednesday, July 26th, 1835, on occasion of the death of the Rev. Parker Adams, late Rector of said Church, by Benjamin Dorr, A. M., Rector of Trinity Church, Utica. Published by request of the Vestry of St. Stephen's Church.

ONDERDONK ON REGENERATION.

Just received from Philadelphia, a fresh supply of Onderdonk on Regeneration, and for sale at the P. E. Press.

PROTESTANT EPISCOPAL PRESS, PRINT.